

6
Christians Walk
AND
WORK on EARTH
Until he attain to
HEAVEN.

Which

May serve as a Practical Guide, and a Plain
Direction in his Pilgrimage thither,
through his Personal and Relative Duties.

Marvelously useful to all persons and Families of
all Ranks and qualities, both in City & Country.

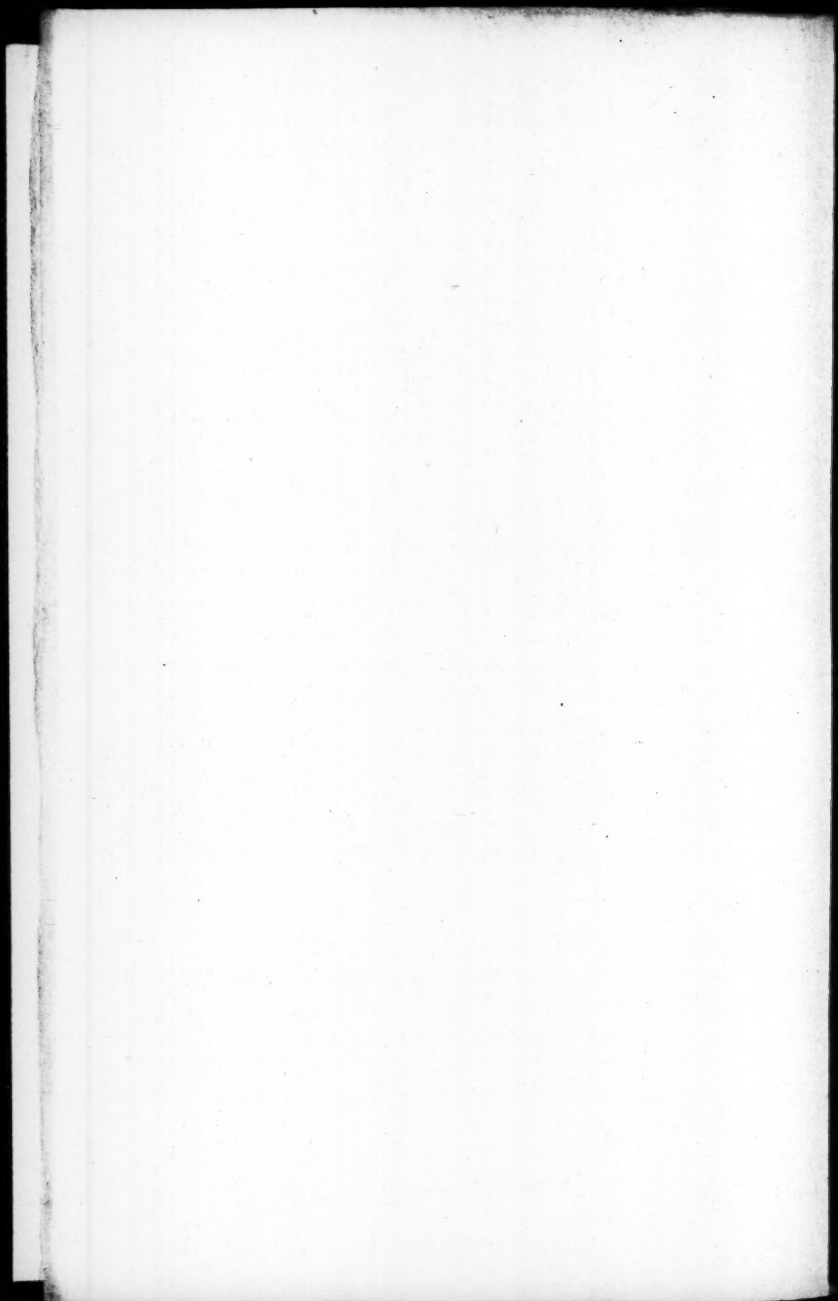
The Second Edition corrected & amended.

By Christopher Nasse, Minister of the Gospel
in Fleetstreet, London.

תורה אור } Prov. 6. 23.
Torah, Or, Lex Lux }

Gods Word is Davids Lantern and Candle.
Psal. 119. 105. Blessed is he that Readeth
Rev. 1. 3.

London, Printed and are to be sold by John Har-
ding, at the Sign of the Bible and Anchor in
St. Paul's Church-Yard. 1679.



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Christopher Nasse ^{(aetatis suae} 56:3678
Minister of the Gospel in Fleet Street
London.

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CHRISTIANITY
AND
WORK on EARTH

THE A VERT

Mr. R. is a T. and G. and a T. in the P. and R. Division.

Interviewing with the P. and R. Division.



The British Museum.

By George W. A. Minister of the Gospel in London.

Prov. 6. 23.

Code Word is T. and G. and a T. in the P. and R. Division.

The British Museum.

To the

READER.

andid and Christian Reader.

Here I present you with the Walk
and work of a Christian upon
Earth till he get to Heaven.
Wherein, 1. Observe the mat-
ter. And, 2. The method hereof. 1. The
matter is twofold: 1. Your Walk, and,
Your Work. 1. As to your Walk,
there be three remarkable phrases in the
Holy Scriptures, that (all) concern your
Christian Walk. 1. A walking [with]
God. 2. A walking [before] God. And
3. A walking [after] God. The first was
the Walk of Enoch, who is said to walk
[with] God, Gen. 5. 22, 24. as a man walks
A 2 with

To the Reader.

with his friend (with whom he is well agreed, Amos 3. 3.) hand in hand, and heart in heart [*aquis passibus*] in equi pace and equipage. And this he did, not only for an hour, or a day or a week, or a month, or a year, but for 300 year. Alas, we can neither watch with Christ nor walk [with] God for the space of one single hour, Mat. 26. 40. The second was the Walk of Abraham, who is bid to walk [before] God, Gen. 17. 1. that he should set himself [evermore] solemnly in Gods Presence, as having the great God alwaies in his Rear (his Lieutenant-General) and for his reward, Isa. 52. Thus the people of the God of Abraham had the cloudy pillar [behind] them in their passage through the red Sea, Ex. 14. 19, 20. where Jehovah (himself) brought up the Rear of 600000. Not to know that you are ever under Gods eye, and ever before him, this much needs make you walk [*ἀκριβῶς*] accurately, Eph. 5. 15. and not to take up one foot until you know where to set down the other, walking exactly, by line and

To the Reader.

rule, and (as it were) in a frame footing
 it rightly and uprightly, (as the word
 ὁποδοεῖν] signifies) Gal. 2. 14. striving to
 get to the very top of Godliness. The
 bird was the Walk of Israel, who were
 commanded to Walk [after] the Lord,
 Deut. 10. 4. as after the Captain-General
 of their salvation, Heb. 2. 10. Thus the
 pillar of glory went before them through
 the Wilderness, and they followed [after]
 it in all their removes, Exod. 13. 21, 22.
 Thus Caleb (with a better Spirit than
 that of the World) walked [after]
 God fully, Numb. 14. 24. as the needle
 cloth, after the Load-stone that draws it,
 Cant. v. 4. and Joh. 6. 44. You walk after
 our good guide, while you walk after
 our good God, and in so doing you
 cannot easily wander in this Wilderness
 of the World. This will be a blessed
 Antidote to you against cursed Apostasy.
 Pet. 3. 17, 18. and thus God must be
 our [All] and [in All] Col. 3. 11. he
 must be [with] you [before] you, and
 behind,] you also, that you may be as
 Ship under sail, carried and wayed.
madonn
strongly

To the Reader.

strongly by a favourable Wind, and
fearing neither Rocks nor Sands in the
River of Gods Paradise, Psal. 46. 4. &
Gen. 2. 10. to 15. This same [βιβλαειδιον]
as Revel. 10. 9. 10. Or little Book is a
rude draught or Plat-form or Land
Skip of the Gospel-garden of Eden
the true Spiritual Paradise of pleasure
the sublimest Spring-garden of Scrip-
tural-Holiness, wherein you have not
only pleasant Rivers (as above) but also
delightful walks far supassing the best
gardens and galleries that can be found
in this (Chabul, 1 King. 9. 12, 13.) of a
dirty World. Herein you are directed
not to be Idle, nor to stand still, but
to go forward (as walkers do) and to
walk Arm in Arm (as it were) not
only with God, but with his holy Ang-
els, Zech. 3. 4, 5, 7. Mat. 22. 30. Esa. 57. 2. &
And that not in one Walk only, but in
many Delectable walks whereof this
blessed Paradise of Piety consisteth
inasmuch that as the laborious Bee in a
fruitful field of fragrant Flowers (where
Tyred with one Flower flieth to
another

To the Reader.

and another; even so you, when wearied
with one walk or duty (for you may
be weary in it, when you are not weary
of it) then may you pass to another
without nauseating upon any one only;
you may walk Orderly out of one Or-
dinance to another. Secondly, as to
your work, which is (as the walk)
the best work in the World, though
it be least minded by the World; 'tis
a work wherein you serve the most
honourable Master, that employs his
Servants in the most honourable work,
and will reward them with the most
honourable wages, to wit, with an
hundred-fold in this life, and in the
world to come (again) with life ever-
lasting, Mark. 10. 30. yea 'tis a work
that is wages to it self (as you will
find within) Psal. 19. 11. In (as well as
for) keeping Gods commands, there is
the great reward; 'Tis verily as the work of
glorified Saints and of glorious Angels
in it being of the same nature with
theirs) whose work is their wages;
then, you may rationally conclude
with

To the Reader.

with your self from hence, What a Shame it is that I who am created to an Eternal being, and that do possess an Immortal Soul, should spend 20. 30. 40. or 50. Years in Vanity (if not in Villany) all the time wearing the livery of a cursed Master (being a Slave to Sin and Satan) and never look up to God, the best Master and the Supreme good. Alas, you may hop from Mountain to Hill, Jer. 50. 6. And go Satans round, Job 1. 7. yet find no rest (with Noah's Dove) for the Soles of the Feet of your Soul, until you come to the Ark of this blessed work: your Soul is Created with such vast Capacities, as nothing bears proportion [either to 'tis being, or to 'tis wants] below God: no Created being hath Room enough in it, to entertain so ample and so endless a guest: 'tis of such unlimited desires, that nothing but the Immortal God can satisfy an Immortal Soul.

Secondly, Observe the method, which is first general, in the whole duty of Man to God, this is held out in those three

To the Reader.

three general Names. [1.] Of godliness. [2.] Of Religion. [3.] Of Christianity. Together with the necessity of each: then Secondly, you have more particularly the many good duties of Man to God (both personal and relative) Treated upon, and that with as much perspicuity and plainness as so little a Book would admit of: If you meet with any passage that seems obscure, ascribe it to the Curtness of my stile [who indeavours to say much in a little] and after some acquaintance herewithal [with a little pondering] you will be able [through grace] to understand the darkest Sentence. If you desire direction, in natural and civil Actions, &c. [As well as in Religious.] I refer you to my little piece [called the Crown and glory of a Christian.] If either in that or in this, any thing may be blest to your Soul and bring you further off from Sin, and nearer God [which is the best thing in the World, Psal. 73. 28, both for

To the Reader.

for Living and Dying] let God have
all the glory for the gift [how mean
soever] bestowed on me [how unwor-
thy soever] 2 Cor. 1. 11. And let me
have the Relief of your Prayers for
further ability, and your faithful Im-
provement of those poor performances,
which I commend to your Candour,
and your Soul to God and to the Word
of his grace: Surcribing my Self to
be,

Tours in the best

Bonds,

Christopher Nesse.

{ London, this 10th. }
{ of April, 1678. }

Short Rules for General Direction.

Let your	Thoughts	Holy, Jer. 14. 4. heavenly, Col. 3. 2. and as in Phil. 4. 8.
	Discourse	Profitable, Job 15. 2, 3. savoury, Col. 4. 6. & edifying, Eph. 4. 29.
	Actions	Warrantable in themselves, Gal. 6. 16. Joh. 6. 28. significant to your self, Prov. 9. 12. and useful to others, Act. 9. 36. Ezck. 18. 18.
	Behaviour	Solber, 1 Pet. 1. 13. courteous, Gen. 23. 3, 7. Ruth 2. 4, 8, 10. and chearful, Gen. 4. 6. Job 29. 24.
	Dyet	Temperate, Prov. 23. 1, 2, 3. convenient, Prov. 30. 8. and sanctified, Mat. 4. 4. 1 Tim. 4. 4, 5.
	Apparel	Grave, 1 Pet. 3. 3. 1 Tim. 2. 9. yet comely, Gen. 27. 15. and 24. 30.
	Sleep	Moderate, Prov. 6. 6, 9. & 20. 13. seasonable, 2 Sam. 4. 5. and sweet in Gods arms, Psal. 4. 8. Eccles. 5. 12. Jer. 31. 26.
	Pastime	Lawful, short, and seldom, Eph. 5. 16. 1 Cor. 7. 29. 2 Cor. 6. 10. Luke 16. 2. Gen. 26. 8. 1 Cor. 6. 12. Psal. 37. 4. Exod. 21. 19.
	Prayer	Frequent, Eph. 6. 18. 1 Thes. 5. 17. short, Eccles. 5. 2. and fervent, Rom. 12. 11, 12. Psal. 45. 1. Levit. 1. 9, 13, 17.
	Will	Obedient, Act. 21. 14. & 26. 19. and constant, 1 Chron. 29. 18. 1 Cor. 15. 58.

Let

Let your

Mind

Memory

Conscience

Conversa-
tion

Latter end

be

Suitable to your means, Phil. 4.
11, 12. 2 Sam. 15. 25, 26.

Of death, Deut. 32. 29. of judg-
ment, Heb. 9. 27. 2 Cor. 5. 10.
and of another world, 2 Per.
3. 14. Heb. 13. 14. 2 Cor. 5.
1, 2, 3, 4.

Tender, 2 Kings 22. 19. and void
of offence to God and to man,
Acts 24. 16.

In Heaven while your commora-
tion is on Earth, Phil. 3. 20.
Col. 3. 1, 2, 3.

That of the Righteous, Num. 23.
v. 10. hopeful, Prov. 14. 32. in
the Lord, Rev. 14. 13. 1 Thes.
4. 14. not hopeles, Job 11.
20. in sin, as his was, who said
to his friends, Oh, I am so sick
I cannot live, and so sinful I
dare not die.

A Well.

A Well-wish to your weal in both Worlds.

Vivam	{	Sapere	{	Præterita	{	Malum Commisſum.		
						Bonum Omiſſum.		
	{	Intelli- geres		Præſen- tia		Tempus Amiſſum.		
						Vitæ Brevitatem.		
	{	Prævi- deres		Futura		Salvandi Difficultatem.		
						Salvandorum Paucitatem.		
					Mortem, quâ nihil inevitabilius.			
					J. dictum, quo nihil terribilius.			
					Infernum, quo nihil Intolerabilius.			

In English thus,

I wish you would, First, make a wise use of things past; to wit, evil committed, good omitted, and time lost and gone. Secondly, consider things present, to wit, the shortness of life, the difficulty of Salvation, and the fewness of those that are to be saved: Thirdly, Forsee things to come, to wit, death, than which nothing is more unavoidable; the day of Judgment, than which nothing is more terrible; the pains of Hell, than which nothing is more intolerable.

In Librum laboremq; Dom. *Christoph. Nessel*
vocat. Vereq; vocat, &c.

Vhat Goodwin once of Goodwin said, the
same say I of Nessel,
An heart so headed; an head so hearted let God for ever
bless.

Of all the many blessed Books and Treatates of this kind
None unto me so lovely looks that ever I could find
As this, which's short; succinct and sweet, 'tis instar
omnium.

And were it fit, I'd say of it; all short of this do come;
For this (if any truly can [multum in parvo] be)
The meanest Capax may it scan, and much in little see.

'Tis one and all, the best of all that takes into its talk
Even all Specificks that do compleat the blessed Chri-
stians walk.

Read (Christian, candid Reader then, yea read and read
again

This little Book, that you may know the worth of such
a Pen.

So little Book, go take thy look; & view the world about;
That some thereby thy Worth may spy, and swiftly seek
thee out.

Thy Worth will pay for all the cost, what ere the cost
may be,

And none will count the money lost they do lay out on thee.

Not any dust or Cobweb must be let to lay on thee

In any house; thy daily use leads right both Ear and Eye,

That thou mayst be a blessed Guide, and perfect Di-
rectory

To millions in this wayless world, until they come to
glory.

Sic orat; sic intimè optat;

So prayeth R. W.

Minister of the Gospel.

Upon Mr. Christopher Nesse his little Book
called, *A Christian's Walk*, &c.

Blest [Christopher] thy Name doth signifie
Thou Bear'st the Anointing of the Deity,
As if the Three in one with one accord
Sent Thee to Ready people for the Lord.
[Nesse] Latine Anagram'd is Senes too,
As if old heads did center all in You.
Oh Reader, read, and weigh, you will consent
His words are weighty, not a Complement;
Honey and Butter, and not Aloes,
Drops from his Pen in all he doth exprest:
He's short, he's sweet, he's quaint, he's quick, he's even
Choice for the building of your soul for Heaven;
He cloaths his Counsels with such Majesty,
That Christ opposing-sinners must comply.
If mindless of your Soul, a Retrograde,
Read him, through grace you'l be a Reformade.
Take up and Read ye Don's and Hector's all,
Here's Sion built, here's Babel's funeral:
Here's Oil for Lamps, here's Ophyr gold, come buy,
Before the Blessed Bridegroom passeth by.
Ye that on Satan's Commons daily Range,
Here's counsel for a Change before your Change,
With Rare Directions how to mortifie
Those youthful lusts these daies so magnifie,
With dexterous Skill, and with a curious Art
Prepares he Cordials for a fainting heart.
The safest way to walk he setteth down,
How to reach Heaven, and how to win the Crown:
Then get thee gone [oh little Book] go forth
From West to East, from South unto the North.
Fear not miscarriage, for out of doubt
The Anointed of the Lord will bear thee out;
The Work's thy Master's, and he'l surely bless
His own Work with succesful happiness:
Follow on thy Work, I'll follow Thee with cries,
Till thou art mounted far above the Skies.

Thus prays (Sir) your Brother in
the choicest Interest, J. D.
Minister of the Gospel



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the right Worshipful
and Worthy Honoured,
Mr. William Waller
Knight, Living in West-
minster, &c.

And to the Right Wor-
shipful and very Vettu-
ous and Religious Lady
his comfortable Consort,
&c.

and to their two hopeful Olive-Plants, Mr.
Richard, and Mrs Katherine Waller.

Grace, mercy and peace, be Multiplied.

Honourable Sr,

Honoured Madam,

You are a blessed
branch of an
honourable stock,
whom [I hope] Di-
vine Providence hath
hence extracted for
some more than Or-
inary Generation-
work, and will [after
your Interchan-
ges of Occurrences,
that now attend you]
due season fix you
an Orient Star in
our proper orbe
d station to diffuse
some delightful light
and benign influence

THE very bosom-
Disciple of
Christ dedicates his
second Epistle, unto
the Elect Lady [one
undoubtedly Emi-
nent both in favour
with God, and in Esti-
mation, among the
Churches for her
shining Faith and Ho-
liness, which are
rarely found in great
Persons] and to her
Children; rejoicing
in their Gracious
carriage and conver-
sation, 2 Ep. 7. 2.

to

a

I, 2.

to your Generation:
 The ground of my
 Hope hereof. (for I
 profess against speak-
 ing either at Ran-
 dom, or in Flattery,
 as fearing my Ma-
 ker) is this; Besides
 your Natural Can-
 dour, Sublime Tem-
 perature, and sweet-
 ness of Disposition,
 I have observed in
 you something that
 is supernatural both
 of parts and of Pie-
 ty. 1. Of parts in
 the Excellency of
 your *Pen* (both in
 publick *Print*, and
 in private *Mann-*
scripts) your true
 Relation of the sad
 estate of the Refor-
 med Churches in for-
 rain Countrys, is
 the former; and your
 graciously composed
Letter you sent me
 from *France*, when
 you laid under great
 weakness there, is
 the

1, 2. both the Hono-
 rable Mother, and
 Her Honourable Chil-
 dren had this Elder
 [the Apostle's] un-
 feigned, and well
 founded Love. I
 Saluting therefore
 your Lady-ship
 hands, and the hands
 of your dear and
 delightful Childre
 with this Dedication
 is no untrodde
 path, wherein no
 only this beloved
 Disciple, but all
 the Fathers of the
 Church, [*Jerome* e-
 specially] hath wal-
 ked before me.
 doubt not to say
 [without Vanity]
 that you are an E-
 lect Lady, having
 known your manne-
 of Conversation for
 some few Years, both
 in your devotion to
 God [publickly and
 privately] and in
 your Communio
 wi

the latter Testimony.
2. Of Piety in your
owning, avouching
and acknowledging
the great *Jehovah*
to be your God.
Dent. 26. 17. Prov.
10. 6. I do personally
know that you have
made Prayer (to
God) your Refuge
while under misery;
and praise (of God)
your Recompence,
when under mercy.
From hence I do
both hope and con-
fide that your God
whom you serve]
will assuredly own
and Honour you.
There is an eternal
truth in that blessed
word of God, [*they*
that honour me, I
will honour.] *1 Sam.*
30. 'tis a bargain
for Gods own ma-
king, we may bind
upon it, such as ac-
knowledge and a-
vouch

with Saints, toge-
ther with your Re-
ligious Education of
your sweet Children:
I know you have
taught them the
good ways of the
Lord, *Gen. 18. 19.*
that neither of them
might become dege-
nerat plants, but both
of them, the Heirs
of the same promise,
Heb. 11. 9. By all
which you have con-
futed that fond con-
ceit of the World,
to wit, that good-
ness & greatness are
Inconsistent things,
whereas they have
an happy and a
comely Conjuncti-
on in you: with-
out Controversy,
greatness hath no-
thing greater in it,
than both an Heart
to be willing, and
a power to be able
to do good; how
a 2 much

[]

vouch the Lord for
 their God, God
 will undoubtedly ac-
 knowledge and a-
 vouch them for his
 Servants: God ne-
 ver gives such Ex-
 cellent endowments
 in vain, but he ho-
 nours them with
 Suitable Exercises
 and opportunities in
 the World. Fame
 follows Vertue closer
 than the shadow
 doth the Body; and
 true Pietie is as a
 thousand *Eschutch-*
eons in it self. God-
 lineſſe [of it ſelf]
 is great honour as
 well as gain, though
 no more be gained
 but Godlineſſe it
 ſelf.

much you are cap-
 citated and Qualifie
 by your firſt Birth
 [which was honour-
 able, as to Earth
 but eſpecially by
 your New-Birth
 [which is more high-
 ly Honourable, as
 Heaven; even your
 greateſt Credit and
 Comfort in both
 Worlds] hath been
 Manifeſt in many
 Fair and Legible
 Characters of love
 candour and kind-
 neſſe to me and
 my Family.

But to bring thoſe two ſtreams into one
 Channel, as God hath [by his Convenant
 of Marriage] made your two perſons

be one flesh: Though I might say much more in a just commendation of you both, yet I forbear: not only lest I should so much as seem to give Flattering Titles, which indeed I know not to do. I have as little Art in it, as heart to it, in so doing, my maker might snatch me away should I be found in that dangerous Sin of Flattery, *Job 32. 21, 22.* But chiefly because your modest Ears, and humble Hearts do not love Salutations in the Markets, *Matth. 23 7.* Ye would not have it published upon the House-tops, either what God hath done for you, or what ye have done for God. Therefore I shall only crave your pardon for affixing your Honourable Names to this little Book, which is not done, either altogether to seek your Patronage [as the manner is] for it hath License to go abroad into the World, or to beg your hand to help me higher in the World, for I am less than the least of those mercies of my God, that I do already enjoy, and I would lay at Gods foot [as the righteous Man of the East did, *Isa. 41. 2.*] in these things: but 'tis to express my gratitude to you who have both watered this work, and furthered it with your sweet Influences.

I do here present you with the Walk and Work of a Christian upon earth until he come

[]
come [at the end] to Heaven, both these are weighty and worthy of all Acceptance. First, The Walk here doth infinitely transcend the best Walk in your garden, or in the best spring-garden in the whole World. 'Tis a walk, wherein you may not only walk hand in hand with the Angels of God, [both those that are Terrestrial, to wit, *Christians*, and those that are Coelestial, to wit, *Cherubims*] but also with the God of Angels [himself] even as a Man walks hand in hand with his friend; thus *Enoch* walked with his God, *Gen. 5.24*. Secondly, The work here is (verily) *Angelical*, as well as *Evangelical* work, a work that is Honourable to the most Honourable upon Earth, giving more of Honour to them than it can receive of Honour from them; *Deo servire est regnare*, saith *Augustin*. And *David* accounted it a greater honour to be Gods Servant, than to be *Israels* King, *Psal. 18*. Title. The great God is the most honourable Master, who Employs his Servants in this most honourable work, and will undoubtedly pay them with the most honourable wages, *even with an hundred fold in this life, and in the World to come with life everlasting*, *Mark 10.30*. I have no cause to doubt but that you are [both of you] already true Spiritual Pilgrims in this Divine walk and work. And I cannot but be confident

confident that you [both] do Ardently affect
 whatsoever may promote your Progress
 herein. O that my poor Labours might
 contribute any thing to further your pas-
 sage, if but some few steps; I could [then]
 wish every word were Ten, every line a
 Leaf, and every Leaf a Volum, and that
 both my Tongue and my Pen might have
 ten-fold more of the Divine tincture upon
 them, to be serviceable to you thereunto:
 Your God and the God of your Fathers,
 hath already done singular things for you,
 and therefore he doth expect singular
 things from you, *Matth. 5. 47.* Where the
 Husbandman bestows his greatest cost,
 there he expects his largest crop. Your
 Trading and your Talents should be pro-
 portionable; *to whom much is given, of them
 much is Required, Luke 12. 48.* I beseech
 you therefore, as ye have received how ye
 ought to walk and to work in this para-
 dise of Christianity (into which the second
Adam hath graciously restored you as the
 first *Adam* cast you out [in himself] from
 thence) so ye would abound more and more,
1 Thes. 4. 1. According to the Divine directi-
 ons herein presented you: That ye may
 follow the footsteps of your Father *Abra-
 ham*, who followed God blind-fold, when
 called [as you have been] out of one Land
 into another, *Heb. 11. 8.* That ye may be
 called

[]

called at last from Earth to Heaven, in
Soul and Body [as ye are already in Spirit]
after ye have walked out your generation-
work in *Abrahams* steps, to be safely lod-
ged in *Abrahams* bosom; that the blessing
of *Abraham* may come upon the hearts of
your Son, and Daughter, and of their seed
for ever; and that your Walls and theirs
may be continually before the Lord of the
whole Earth, *Isa.* 49. 16. All this is the
unfeigned desire and hearty Prayer (which
shall never be wanting) of

Your Worships sincerely

and thankfully

Devoted

Christopher Nesse.



*A Christians Walk and Work on
Earth, &c.*

C H A P. I.

YOU must know that Man is the masterpiece of the Worlds Maker! God calls (as it were) a Counsel in Heaven, saying, *Let us make man*, Gen. i. 26. Us, all us, the whole Wisdom of the Trinity was exercis'd in the making of Man; The consultation and deliberation therein plainly demonstrates, that there was then the bringing forth of a piece of work of greatest moment and importance; and therefore what is said of *Behemoth*, *He is the chief of the ways of God*, Job. 40. 19. may more eminently be said of Man; he is the chiefest of the ways and of the works of God. The Sun, Moon, and Stars are but the work of Gods fingers, *Psal. 8. 3.* But man is the work of his hands, *Psal. 139. 14, 15.* *Job 10 3, 8.* Hence *David* speaking of Man, first wonders,
B and

and then speaks, and when he hath done to speak, he hath not done to wonder, *Psal.* 81, 9.

2. Every Creature of God is (indeed) wonder, yea little Creatures (those *Decimo sexto's* of the Creation) are great wonders (as well as the great *Behemoth*, and other large *Folio's* thereof) for the infinite Wisdom and Power of the Creator is manifest in couching up both life and motion in such a little compass, as in Insects. Flies, Ants, &c. But Man is the greatest wonder, as having the excellency of all other Creatures in him: he is the abridgment of all wonders. You believe that God is a Spirit, and you see that the World is a Body: Man is an Epitome of both. 1. Of God, in respect of his Spirit. And 2. of the World in the composition of his Body, as if the great *Jehovah* (on purpose to set forth a plain mirror of himself and his work) designed to bring into this one narrow compass of Man, both the infiniteness of his own nature, and the vastness of the whole world together.

3. The soul of man resembles the circumference of Heaven, as being every where over the little world: his brain the sun that gives light to this little world, and the senses stand round about it as so many Stars. His heart represents the Earth in its Center: his liver as the Sea from whence flows the blood in all its circulations: the like correspondency (you

ay easily imagine) in all other parts too long particularize. Hence it is that *Tertullian* calls the World a great Man, and Man a little world. Man (the Microcosm) is Gods Text as it were) and all other Creatures (in the Macrocosm, or great world) are as so many Commentaries upon that dark Text.

4. You may learn a little further herein, (if you would have yet more particulars hereof) from this gloss upon *Mark 16. 15. Preach the Gospel to every creature*, is meant man only, as being the *Compendium* of all Creatures. Stones have a being, but not life: Plants have a being and life, but not sense: Beasts have a being, sense, and sense, but they want understanding. Now Man (as being a compendious Index of Gods great Book in Folio) doth participate of a being with stones, of life with plants, of sense with beasts, and of understanding with angels; and therefore is he most aptly called *every creature*, as having all their perfections in him.

5. Now the chief end why the Lord God set forth so much skill upon Man, in making him such a curious piece, was, that man should love his Maker. God raised up the stately brick of the great World for Man (he did not bring Man into an empty house, but furnished it with all Creatures before he made him,) and his master-piece *Man* he made for himself, and for his service. This a Philosopher and the right notion of, styling man the end

of all in a Semi-circle, as all things were made for Man, and Man for God, and that Man might serve his Maker the better : he made him in his own likeness, that he might not only partake of the excellencies of all things below, but of the Image of his Maker above also. Thus as one said to his friend that desired to see *Athens*, *viso Solone, vidisti omnia*, seeing *Solon*, you see all ; *Athens* was the bridgmen of all *Greece*, and *Solon* was the excellency of all *Athens* ; so in seeing and knowing *Man* your self, you see the quintessence of all things.

6. *Solomon* tells us, *That God made all things for himself*, Prov. 16 4. for serving his Glory and well he may ; For, first, he hath none above him, he is higher than the highest. And secondly, he is not capable of being puffed up with vain-glory, as we should be in such a case. Now he that made all things for himself, must needs make Man for himself, seeing Man is the best of all things. Indeed 'Tis the only end of Man's Creation, seeing no other Creature is capable of a religious serving of God as Man is. All other Creatures do hold out the Power, Wisdom, and Goodness of God ; but Man only can hold forth the Holiness of God, and he only (of all other Creatures) is commanded to be holy, as God is holy : he must be holy in quality, though he cannot be so holy in equality.

7. Seeing then it is the law of the Creature

That we should be holy, and that we should
 have God instantly night and day, *Act, 26.7.*
 Not think your self, how every Creature observes
 the Law of their Creation: The Birds make
 their nests, and breed up their young: the
 beasts make a scuffle for their pasture and fod-
 der, the fishes float up and down the waters for
 their livelyhood: the trees, herbs, and flowers,
 answering their Makers Law in their kind:
 know fire ascending up to its Center with all its
 strength, and the water descending hastily down
 to the deep: the air, to fill up all vacuity
 under Heaven: the Sun, Moon, and Stars
 filling (each) their courses assigned them.
 How then can you imagine, that the great
 Creator (who has assigned to every thing in
 this world some particular end, and an instinct
 that have a tendency to that end, and that
 continually) should make man (the most noble
 creature, for whom all other things were
 made) in vain, as having no peculiar end pro-
 vidently appointed him to the true noble-
 ness of his created quality? Undoubtedly, he
 made not to play on the Earth, as *Leviathan*
 made to play in the Sea, *Psal. 104. 26.* nor
 to serve divers lusts, *Tit. 3. 3.* as debauched
 persons do. The Heathen *Seneca* could say,
Major sum, & ad majora natus sum, quam ut
equus mei sum mancipium; I am greater, and
 born to greater things, than that I should
 be a mere slave and vassalage to the lusts of my
 flesh.

9. Therefore you must conclude, that there is some high and eminent service allotted unto Man by his Maker, as the main object whereat he is to level all his aims and intention wholly and continually, even all the days of his life: he must serve his Maker *in holiness* (which is his duty to the first Table of the Decalogue) and *in righteousness* (which is his duty to the second table thereof, *before the Lord all the days of his life*, Luk. i. 74, 75. This is your Homage and Fealty you owe to your great Lord; the Lords Rent you must pay to the Landlord of all your Mercies, both as to your being, and as to your well-being in this world. There must be a Reciprocation betwixt Relatives, as the Son owes a duty to his Father from whom he had his being, and for whom he hath all things for his well-being; how much more doth the Creature owe a duty to his Creator, who is his heavenly Father, and to whom we should not be undutiful as the worst of Parents would not have their Children undutiful to them?

10. It necessarily follows then, that you must avouch the Lord to be your God, and walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hear his voice: If ever you do expect that the Lord should avouch you for one of his Children, and of his peculiar people, Deut. 26. 18. Hebr. [*Heemarta eth Jehauah*,] signifies, that you must promise on your part

our Maker hath promised on his part,) there
 a mutual stipulation on both sides: you
 want not Gods part: *And will a man rob God
 his part?* Mal. 3. 8. You do truly avouch
 the Lord for your God, when you with highest
 estimation, most vigorous affections, and ut-
 most endeavours, bestow your self upon him,
 and give up your name and heart to his blessed
 service in faith and obedience, *Isa. 44. 5.* When
 God crys, *Who is on my side? who?* (as
King. 9. 2.) you must answer, I am the Lords,
 and subscribe with your heart (as well as with
 your hand) unto the Lord, then may you hope
 for protection of him, and provision from him
 for both worlds, which be his part in the Co-
 venant.

II. 'Tis a plain Command, *Prov. 3. 6.* In all
 your ways you must acknowledge God, that
 is, be evermore in the sense of his presence, and
 in the light of his countenance, and in serving
 your God (in your generation-work) ask
 counsel at his mouth, and aim at his glory in
 all your undertakings. This is the conclu-
 sion of the whole matter (both to answer the
 end of your Creation, and to attain a true
 happiness at your end,) *Fear God, and keep
 his Commandments, Eccles. 12. 13.* This is the
totum hominis, the whole duty of Man, the
 abridgment of all the Bible, *Fear God in Christ,*
fear his goodness, Hos. 3. 5. as well as his power,
 and keep his Commandments in an Evangelical
 obedience (you cannot now keep them in the

legal way.) This is the one thing needful. *Luk. 10. 41.* and 'Tis the *bonum hominis*, the good of Man (as well as the whole of Man) *to do justly, to love mercy, and to walk humbly with his God; Mic. 6.8.* 'Tis not only the good but also the chiefest good of Man attainable in this life; to wit, Conformity to God, and Communion with God in the Duties of the first and second Tables of the Law.

12. This whole and good duty of Man to God, hath commonly three Names: 1. Religion. 2. Godliness. 3. Christianity. 1. 'Tis call'd Religion, [*a Religando*] from binding, as it is a sacred bond that binds Man in his Duty to God. There is (indeed) the cursed bond of iniquity, *Act. 8. 23.* which binds the heart of Man to Sin and Satan. But that may seem needful, seeing Man's heart doth so naturally love the service of sin; and you do not find your heart so apt to slip from the service of Satan (so less need of this bond of iniquity,) as you are apt to slip from the service of God. As therefore you cannot love the service of God, unless it be supernaturally given you; so a Religious principle must both bring you near to (who in the fallen nature are afar off, from God, *Eph. 2. 13.*) *Psal. 73. ult.* But also must bind your slippery heart fast to God, that you may be Gods bundle, tyed up on Earth, to be carried up to Heaven. Religion is the girding up of the loins of your mind, *Luk. 12. 35.* *1 Pet. 1. 13.* and he that is thus

thus ungirt, is certainly (according to the Proverb) unblest also.

13. There is, 1. A Natural Religion where-
by Man fashions his thoughts, words, and deeds
according to the light and law of Nature; here-
by also he hath a good or a bad opinion of him-
self, according to the Conformity or Incon-
formity to Natures light and law. And the
more that the understanding of Man is enlight-
ned, the stronger is the obligation (or bond)
to all duties of this Natural Religion. But
alas, such darkness as hath befallen the Gentile
Natural Religion, that they have made Gods
of men; and when they have so done, brings
down those Gods to play the men in murders,
thefts, and rapes, as their own Poets are not
ashamed to tell us, 2. There is the *Jewish*-Re-
ligion, which binds them to conform to all those
Laws (Moral, Judicial, and Ceremonial) and
to observe them according to the intention of
the lawgiver, and to judge of themselves by
their having or wanting conformity to those
Laws. 3. The *Turkish*-Religion (in a word)
makes sensuality the best happiness, and there-
fore to be abhorred by all that love Holi-
ness.

14. (4.) The *Pepish* Religion (which is
almost as bad as the Mahometanism, or the
Turkish, as *Osiander* in his *Epitom 12. Centur.*
pag. 273. large quarto sheweth) by its Do-
ctrine of Merit and and Supererogation, &c. sets
up Man, and not God, yea makes God a debtor

to

to Man; to say nothing how it is pompous and flesh-pleasing, allowing of equivocations, of buying and selling of pardons; how it relies on the Infallibility of wicked Popes, it hoodwinks the Laity, it worships stocks and stones, it overthrows Christ's Humanity by giving to it ubiquity; it destroys Christ's Satisfaction by purgatory and perfection, it befools Temporal Princes, it denies assurance, it tolerates open stews, it damns all Infants that dye unbaptized, and much more of the same bran, therefore it is not obligatory, or binding to you (as the word *Religion* signifies) being a mere cento of *Judaism* and *Heathenism*, and a composition of lying Doctrines: 'Tis Divine Truth, and not Humane Error that binds the conscience.

15. (1) There is the *Protestant Religion*, which truly abases Man, and exalts God. Those be the two Properties of the true Religion, and such as do not so, are always to be suspected for false Religion. This last teaches us, that a man being united by faith to Christ, believes in him both for Satisfaction and Salvation, though he come short of God's Glory and his own Duty, hoping to be saved by the Righteousness of Christ, and not by any Righteousness of his own: It holds out reconciliation to God, and Communion with God at the end, and the Covenant of Grace as the means to that end. Thus doth it bind God and Man together after the great breach by

the

the fall; yea, it binds Man to God, after his breaking from God, and teaches him rightly to worship God, the Father, Son, and Holy Ghost, according to the holy Scriptures.

16. There is but one true Religion that is binding to your soul; Diversity of Religion is against the Essence of God, which is but one; there is but one Truth, one true Religion that hath life and power in it, all other are but carcases, yea *spectrum's* and *phantasms*, You must know, every difference in opinion makes not up a false and a different Religion: Those that agree together in fundamentals, cannot be said to be of different Religions: there may be a ruffling the Fringe in circumstantial, where there is no rending the garment in substantials. *Abraham* and *Lot* may take several ways, yet be brethren still, yea, and be ready too to rescue each other from the common Enemy.

17. *Plato* blessed God for three things:
 1. That he was made a man and not a beast.
 2. That he was a *Gracian*, and not a *Barbarian*.
 3. That he was a Philosopher, and not a Rustick. You may add to this God-blessing work, not only that you are born in a Region of Religion (the land of *Goshen*, and valley of Vision,) but that you are acquainted also with the power of it in your own heart: For,
 1. Religion is the beauty and bulwark of your Nation; 'Tis to it, what the *Palladium* was to *Troy*, which could never be destroyed so long

as they possessed it; 'Tis as *Sampsons* lock, which while he retains, he retains his strength also, and is unconquerable: therefore as the *Greeks* first stole away that Image of *Pallas* from *Troy*, and then destroy'd it: and as the *Philistines* cut *Sampsons* lock, and then conquer'd him; So the Enemy of Truth would rob our Nation of Religion (which is its muniment, as well as its ornament, *Zeph.* 2. 5. and then destroy it. Religion is our (*turris a tuendo*) a Tower of defence, *Isa* 5. 2. which is a Fort Royal against all Invaders. So long as the Tabernacle stood in *Shiloh*, the Kingdom flourished, and there were no *Ichabods* in it, but the *Canaanites* were subdued before them, *Josh.* 18. 1, &c. as if the stability of the Tabernacle had given stability to the Kingdom: The fall of the Tabernacle, was the fall of the Kingdom, *Psal.* 78. 60, 61, 62; and that tribe perished first, that lost the Tabernacle first, *ver.* 67. *Sion* was double-top'd, on the one hill stood the Temple, and on the other the Pallace of the King, as if the latter had its lustre and safety from the former; that Nation that hath God nigh them (in Religion) is a great Nation, *Deut.* 4. 7; and desolate Nations may say, as *Mary* said in another case, Oh Religion, if thou hadst been here, our Nation had not dyed nor been destroyed. Though every shower (on our land) were a shower of gold, every stone in it a pearl, every beggar therein an honourable Senator, every fool as wise as *Solomon*, every weak-

weakling as strong as *Sampson*; yet wealth, honour, strength and wisdom, yea all is gone, when this Ark (Religion) is gone: you may then sing a doleful lamentation (with *Phineha's* wife, 1 *Sam.* 4. 21.) the Glory is gone from *England*; Oh you would not live to see Religion dye, better you dead and gone (a hundred times) than Religion be dead and gone.

18. Religion, to wit, in the power of it, gives both a Relative and a real worth to your self in particular, as it gives beauty and safety to your Nation in General. 1. Real worth, it makes you of Gods treasure, *Exod.* 19. 5. of Gods jewels, *Mal.* 3. 17. whereof the world is not worthy, *Heb.* 11. 31. This makes you of the Blood Royal of Heaven, not only in Alliance, but in Union, though never so poor in the world. 2. Relative-worth; this makes you more excellent than your neighbour, (though never so great and honourable, if irreligious,) *Prov.* 12. 26. Hereby *Abraham* was a Prince among the *Hittites*, *Gen.* 23. 6. When others are in Scripture call'd vile, you are precious; others chaff, you wheat; others reprobate silver, you refined gold; others briars and thorns, you a noble vine, though your condition be never so mean in the world: *A living dog* (in this sense) *is better than a dead lyon*, *Ecclef.* 9. 4. The *Jews* say, Those seventy souls that went down to *Egypt*, with *Jacob*, were of more worth to God, than all

all the seventy Nations that were in the world besides : *They are the excellent of the earth*, Psal. 16. 3. better Gentlemen, (as the word *ευγενεων* signifies,) Act. 17. 11. truly honourable, Isa. 43. 2, 3. the very Chariots and horsemen of *Israel*. One religious man saves a land, *Zech. 12. 5. Job 22. ult. Jer. 5. 1.* And if God could have but found ten righteous and religious persons in five wicked Cities, he would not have destroyed them : 'Tis remarkable, *Abraham* left begging, before God left baiting, he might possibly have brought God to a lower number, yea, if but one in *Jerusalem*, *Jer. 5. 1.* he would have saved it.

19. You must therefore put an high estimation on Religion: 'tis the field wherein the pearl of great price lyeth, and you are a wise merchant if you purchase that field, *Matth. 13. 44, 45.* Whatever it cost you, you cannot pay too dear for this gold, nay, for this that is better than gold, yea, than the finest gold, *Job 28. 15.* five several sorts of Gold are there mentioned, intimating, if there be one sort of Gold finer than another (as indeed there is,) yet the finest thereof is not comparable to this heavenly wisdom, yea, 'tis more precious than Rubies, *Prov. 3. 13. & 8. 10, 11.* *Solomon* (by his advantage of sublime wealth and wisdom) had even ransacked the whole Creation, to find out the most exquisite excellency of all created beings, yet he proclaims the vanity and insufficiency of them all, and prefers this above them.

them all; and *Paul* (that great trader by sea and land, 2 *Cor.* 11. 23, 25, 26.) counts all but dung and dross, yea dogs-meat (as the word *σκυβαλα* quasi *κυσιβαλα* signifies) *Phil.* 3. 8. in comparison of the unsearchable riches of Christ, *Eph.* 3. 8. If the mountains of the earth were all Pearl, and the mighty rocks thereof were Rubies, yea, if the whole Globe of the Earth were one sparkling Diamond; yet all this could not be weighed against the worth of Godliness; one grain of grace is better than all the vast Entrado's of *Spain*, than the gold of *Ophir*, yea, than all the riches of both *Indies*: 'tis better to be rich in faith, than in gold, and a man with a gold-ring is not comparable to a man with a gracious heart; faith is more precious than gold, 1 *Pet.* 1. 7. & 3. 3, 4. Gold is indeed the King of mettals, and outshines them all on Earth, (as the Sun outshines all the Stars in Heaven,) yet is it but the shadow of this spiritual thing, *Zech.* 4. 12. *Exod.* 25. 17. *Can.* 5. 11. *Revel.* 21. 18. Now there must be more worth in the substance, than in the shadow; therefore do not think you make a bad bargain, though you part with all your treasure, to purchase this field of treasure.

20. In a word. (1) 'Tis your best inheritance, that hath most satisfaction, and most duration in it; and therefore must you say with *Naboth*, *God forbid I should part with my inheritance*, 1 *Kings* 21. 3. 'Tis just so much the best

best of blessings, as much as God is the best of beings, hold it then as your life. (2) 'Tis your best friend, that will not only abide with you in this world, (for there are no bankrupts herein that ever truly received its power,) but 'twill also accompany you into a better world. *Rev. 14. 13.* Your first friend (Riches) cannot do so, though desired, that can only give some thing towards the journey, to wit, a winding sheet, and a Coffin; your second friend (Relations) can only bring you a little on the way to wit, accompany you to the grave. But the third and best friend (Religion) will go along with you to your journies-end, and stand before the Lord, as being recorded in God's Book of Remembrance. (3) 'Tis your best teacher, teaching you, (1) to own the Lord as your right owner and true proprietary, you had not your being from your self, but from the first of beings, and so your being must be for God, as it was from God: you are not your own, *1 Cor. 6. 20*; but you are his not only by Creation, but also by choice, purchase, and conquest. 2. To acknowledge him your just governours, 'Tis meet the Artificer should govern his own workmanship, however he deal with you; and he is too kind to do you harm, and too just to do you wrong. 3. To avouch him your best benefactor, more than a friend, a master, a father, or a husband, yea, a God that gives you a being and well-being too: Oh; cry with *David, The God of*

by mercy, Psal. 59. 10. Therefore Religion must be your business, all other things but your y-business. Aristotle studied Philosophy as his *ἑσπέρ*, in the morning; Eloquence (as his *ἑσπέρ*) in the evening only. No concern like salvation of the Soul.

21. The second Name is *Godliness*, this hath life and power in it. There may be many carcases and forms of Religion, but there is but one life, one power; there is a form of knowledge, Rom. 2. 20. and a form of godliness, 2 Tim. 3. 5. yet both may want the power: you may live by a form, but you cannot die by a form. It is the power of godliness that is godliness indeed. Godliness *quasi* God-likeness, it makes you like God (as ungodliness makes you unlike God) holy as he is holy, 1 Pet. 1. 15, 16.

22. As Godliness is the recovery of the image and likeness of God, which man lost by ungodliness (in eating the forbidden fruit :) it is the whole frame of grace spreading like blessed leaven over all the *three measures* of meat (not only the understanding, will and memory, but also the Body, Soul and Spirit) Matth. 13. 33. 1 Thes. 5. 23. through the gracious overshadowings of the holy Ghost. Godliness is (as it were) God manifest in the flesh. 1 Tim. 3. 16. as God was manifest in the flesh of his Son (*conspicuous*) Bodily, Col. 2. 9. Joh. 1. 14. So God is manifest in the

Flesh of his Saints (*συνμαρτυροί*) Spiritual as the Father, Son, and Holy Ghost are (all said to take up their abode, and to live, dwell, to tabernacle, and to temple in them) *Joh. 14. 23. and 17. 23. Gal. 2. 20. Eph. 17. Revel. 21. 3. 1 Cor. 6. 19. Rom. 8. 1 &c.*

23. Godliness is a compound of all the graces of the Spirit, as so many Ingredients to the making up of this blessed Composition 'tis the life and exercise of every grace, of faith and love, of joy, peace and praise, of Submission and devotion, of patience and obedience, of hope and perseverance. It contains in it your trusting in God, your worshipping of God, and your obedience to God; y^e lastly, your very Victory and Triumph over your Enemies, the Flesh, the World and the Devil: Godliness therefore must be the main thing that you must look for and labour after as 'tis the main thing that God looks after. *Psal. 42.* God looked down from Heaven what for? Not to see how fair, how strong, how Rich, how great, how Honourable Men were, but how good, how godly, how Righteous, how Religious they were.

24. Hence Solomon tells you, that wisdom is the principal thing, and with all your getting you must get it principally. *Prov. 4.* and one greater than Solomon (even your blessed Saviour) bids you, Seek first the Kingdom

of God, and all other things shall be added unto you, (as paper and packthread are cast to the bargain, *Matth. 6. 33.* Godliness is the Sublimest wisdom, 'tis wisdom that is from above, *1am. 3. 17.* and the fear of God is the beginning of this wisdom, *Psal. 111. last.* *Lev. 4. 6.* Yea 'tis not only the beginning of, but 'tis also the middle and the ending thereof too. Say the world what it will, Godliness is the greatest gain, *1 Tim. 6. 6.* and brings a great deal of gain with it besides it self, though it self be great gain. Godliness is great gain of it self, though no more gained but it self, having the promises of both lives annexed to it, *1 Tim. 4. 8.* 'Tis a land, and fruitful of all sorts of blessings, its gates are all manner of pleasant fruits and up for those that do inhabit it, *Cant. 7.* 'Tis a tree of life on which do grow temporal, Spiritual and Eternal blessings, and you may count all the Stars sooner than all the mercies that come flying upon the wings of Godliness.

25. Yea Godliness is not only great gain, 'tis better than gain, for you cannot carry your gain, *1 Tim. 6. 7.* out of the World, but you may your Godliness, and your works (of every) shall follow you into a better world, *Job. 22. 13.* besides, Godliness is such a blessed thing in it self, that it is a reward to its self, as well as for keeping Gods commandments

there is great Reward, *Psal.* 19. 11. therefore look upon it as not only your duty, but also your priviledge, not only your work, but your reward too. Wickedness is a punishment to it self in the many *Cordoliums* and Heart quakes that do attend it; but oh the peace and pleasantness that is found in the pathes of Divine wisdom, *Prov.* 3. 17. a sweet tranquillity of mind, doth always attend upon a Godly life.

26. You may ask all those blessed fruits which the Lord hath sent to spie out this Land of Godliness, as they did the Land of *Canaan*. *Numb.* 13. 17, 18, 19, 20, 27. they can shew you that the Land is a good Land, a fat (not a lean) Land, a land that floweth with Milk and Honey; and they can shew you some of those blessed clusters of *Canaan's* grapes, say this is the fruit of the land. The plagues of the Lord fall upon those that bring an evil report upon this good land, *Numb.* 13. with *Num.* 37. The Apostle tells you that Godliness is profitable unto all things. The *Babylonians* (saith *Plutaroch*) make 360 commodities of the *Palm Tree*, but there (saith *Jerome*) a thousand benefits, to be had by godliness. Riches, Honours, Delights, Pleasures, life and length of days, Seed and posterity are all entailed upon godliness. *Ps.* 3. 13, 16. O who would not then turn from ungodliness, and with all his gettings

Godliness (with any pains, and for any price)
least drama whereof is saving, and so bet-
worth than the Riches of both Indies?

27. They bring up an evil report upon this
good land that slanderously say, Godliness
hath beggar Men: whereas 'tis more truly said
that ungodliness doth beggar Men. And this
contrary is the truth; That the Vales of God-
liness are above the Wages of wickedness, the
gainings of the former, is above the whole
stage of the latter; do but look into the
world and you may behold many fair Estates
have been melted away by Whoredom, Idle-
ness, Pride and Drunkenness. Such ungodly
riches are doubly undone by their own
ungodliness, they are undone in this life, and
undone in the life to come, while the little that
a godly Man hath (by a special blessing of
God upon his Godliness) doth encrease to a
husand, *Psal. 37. 16. Abraham, Job, David,*
and others were richer than any; and so might
be now; if they could (or would) be as
godly as they were. They sought Godliness
Gods Kingdom first, and therefore other
things sought them: and so they would do us;
could we, or could we but run the same me-
thod. They did not read Gods truth back-
ward, making Earth their Throne, and Heaven
their Footstool, as the Heathens, Vertue after
Money: (*Philosophy* teaches to seek first (*bona*
animi) the good of the Soul; and Divinity,

(*Regnum Dei*) the Kingdom of God ; then the over-plus shall be added as the wise God Judges meet : the Proverb of blind *Poper* shall shame those slanderers, Meat and Matens never hinders thrift.

28. Another evil report upon godliness is, that it destroys all mirth, delight and pleasure: alas Swine think that sheep have no pasture, because they feed not upon drass as they do. So the wicked World accounts godliness a Melancholy fancy ; Whereas the way of it is a way of pleasantness, *Prov. 3. 17.* And its paths are paved with peace: righteousness hath not only peace, but also Joy in the holy Ghost. *Rom. 14. 17.* God doth not grudge nor envy our delights and pleasures, only he would not have them sensual; he allows to have pleasure, but he would not have us live in pleasure, *1am. 5. 5.* You may take delights, but delights may not take you : you may be merry, but you must not be mad ; Mirth is not forbidden any further than is inconsistent with your Eternal good ; Godliness doth not abolish it, but rectifie it : *Religio est leta, non dissoluta*, 'tis pleasant, not a loose thing. God would not have our *Isaac* (or laughter, or joy, or delight) to be sacrificed ; 'tis only the *Ram* that must be slain and offer'd up to God, those rank and rammish delights in worldly vanity and villany (*quorum gaudia Crimen habent*) wherein the Devil is our play-fellow.

29. The third evil Report Men bring up against godliness, is, that it shortens a Man's life by the practice of mortification, self-denial, and abstinence from worldly comforts. *Cujus contrarium Verum est.* The quite contrary (you may be sure) is the very truth, for 'tis not Piety, but Impiety that shortens the life of Man. Temperance is the grand preservative of health, and Intemperance is notoriously destructive to life, as the Book of nature teacheth you; moreover, the Book of Scripture further assures you, that length of days is promised to godliness, *Deut. 6. 2. and 30. 19. 20. Psal. 34. 12, 13, 14. Prov. 2. 21, 22. & 3. 16, & 22. 4.* But the ungodly shall not live out half their days, *Psal. 55. last.* Neither can you think it probable that so good a Landlord as God is, should thrust those Tenants out of their dwellings, that payeth their Rent so duly and daily: No, God will pour out his Indignation upon such Persons and Families as call not upon his Name, *Jerem. 10. 25.* the non-payment of this Lords Rent of prayer doth (as it were) uncover the Roof for Gods Curse to be rained down upon Mens Tables, Beds, Enterprizes, All:

30. A fourth slander put upon Godliness, is, that it makes Parents negligent and careless in providing for their Children. Whereas in truth, such provision for Children as is not according to godliness, is (as *Jacob* said to his

Mother) a laying up a Curse for them, and not a blessing; how many ungodly Parents leaves *Jobs* Legacy to their Children, in laying up Iniquity for them (as well as Inheritances?) *Job* 21. 19. when God punishes the Sins of Fathers upon the Children, as 2 *Sam.* 3. 29. *Joab* must have the honour of a General, with a Vengeance to him and his: And *Gebazi* must have seven hundred and fifty Pound to buy land withall, and with a Vengeance too to him and his, 2 *Kin.* 5, 23, 27. And surely they are mad Parents that will damn their own Souls, in providing only for their Childrens bodies: on the other hand Godly Parents lay up a stock of prayers for their Children, of wrastring with God, that no one Chip of the old blocks should become feluel to everlasting burnings; and they are the Travel of some Mothers Souls, as they had been (at their births) the Travel of their bodies: besides, the rule of Godliness teaches Parents to lay up for their Children, 2 *Cor.* 12. 14. *Jacob* could say, [*and when shall I provide for my own House also?*] *Gen.* 30. 30. and they are worse than Infidels that do not, 1 *Tim.* 5. 8. yet dare not turn stones into Bread, at the *Devils* bidding for them, but what God gives, leaves it them with a blessing.

31. A fifth slander put upon it, is, that it loseth friends; whereas indeed it gaineth Friends, making Enemies to become Friends, when

when your ways please the Lord, *Prov. 16. 7.* as *Jacobs* did, when *Laban* pursued him with one Troop, and *Eſau* affronted him with another; yet God ſo wrought for his Godly Servant, that he had peace with both, and a kiſſe from both; you need not to fear Men, if you be in league with God.

In a word, Godlineſs is (6ly) ſlandered, as the way to be deſpiſed, whereas riches and honour are in its left hand, *Prov. 3. 16.* as length of days (in eternal happineſs) is in her Right. Godlineſs may better ſay to us than *Balak* to *Balaam*, come and I will promote thee to great Honour, this ſhould be a Cogent Argument. It did no leſs to *Joſeph*, *David*, &c. Such as honour God (in ways of Godlineſs) God will (undoubtedly) honour them either here or hereafter, or both, *1 Sam. 2. 30.*

32. The third name that is uſually given to that ſervice which Man doth owe to God, (as his Servant,) is *Chriſtianity*, which hath not only a reſpect to God the Creator; but alſo to Chriſt the Redeemer; it being a ſincere imitation of the Holineſs of Chriſt according to your power. This is that which muſt devote you and dedicate you to Chriſt, and make you Imitate the Holy life which your Lord did lead upon Earth: all that look for Salvation by Chriſt muſt purifie themſelves as he is pure, *1 Joh. 3. 3.* you cannot be a Chriſtian, unleſs you comport and conform to that

that Purity and Holiness that was in Christ: you must learn of the Holy Child Jesus, to be Holy in all manner of Conversation, and though you cannot take such long strides in ways of Holiness as he did, though you cannot do what you ought, yet you ought to do what you can, (as 1 Sam. 28.2.) Say you to God (as David to the King) thou shalt surely know what thy Servant can do: your Holiness must be like to Christs in quality or kind, though it cannot be in (Equality) or Measure.

33. This is that which gave the Honourable Name of Christians first at *Antioch*, *Act. 11. 26.* which Name was given by Divine direction (as the word [*Χριστιανισμῶς*,] signifies, warned of God.) So the same word is Rendred, *Heb. 11. 7.* for the Divine Oracle had promised to give a new Name to the Saints, *Isa. 62. 2.* & *65. 15.* here it was accomplished, to wit, at *Antioch*, so much Honour had this City, that from thence Christ spreads his Banner, that it might appear to the World, that he had a people that would own him, and that would glory to be called by his Sacred Name, who were call'd *Nazarens* before, *Act. 24. 5.* which were certain Hereticks that jumbled Christ and *Moses* together, Baptism and Circumcision (as now some do the seventh day and the Lords day) to bring the greater disgrace upon the Christian Religion, *Godwin*
Hebr.

Hebr. Antiqu. Pag. 39, 40. Hence 'tis thought that the Church at *Antioch*, (being Divinely directed) in detestation of this New-bred Heresie, (fastened upon them by the Name of *Nazarens*) forsook that Name, and called themselves *Christians*. *Junius* in paralel. *Lib.* 1, 8.

34. Then was the partition-wall thrown down, and the dividing Names of *Jew* and *Gentile* ended in this New and Honourable Name, which before was promised to *Sion*, as above. There was a Coalition of *Jew* and *Gentile* into one Church, and (by Consequence) an abrogation of the differing Names. Hence this common Name was given to both (believing in Christ) by God himself according to his promise; but Oh what a shameful thing it is, that this New and Honourable Name should be at this day a Name of Reproach, amongst the *Papists* in *Rome* and *Italy*, by whom it is usually abused to signifie a fool, or a dolt; (as *Dr. Fulke* on *Act. II.* in his *Annotations* upon the *Rhem. Testam.*) plainly proveth out of their own Authors: Thus those same, who have changed Gods glory into their own shame (as to things) in their Superstition and Idolatry, have done no less (as to Names) in their ignorance and debauchery, by a righteous Judgment of God upon them, *2 Thes. 2. 11.*

35. But you must know that a Worthy Title is put upon you, an Honourable Name is given to you in your becoming and being a Christian, (which signifies the Anointed of the Lord) even the sacred Name of Christ (of whom the whole family in Heaven and Earth is named, *Eph. 3. 15.*) is called upon you: A name that will honour you, if you honour it, and that will highly exalt you, if you exalt it. *Austin* tells of one who had a Crown set upon his head, consisting indeed of many Crowns, (as he was an Emperour) yet he made not all this the Crown of his rejoycing; but prefer'd this as a greater Crown, that the name of Christ was called upon him; this he accounted his great honor; and the Title to *Psalms 18.* shews you, that *David* accounted it a greater honour to be the servant of the Lord, than to be the King of *Israel*. The highest Title or name upon the Earth is nothing to this, no, though it should endure so long as the Earth endures; here's Eternity of Honour, and such an Honour, as reaches from Earth to Heaven.

18. The great difficulty you will find is to Answer this Name, to honour and exalt this Name, that it may honour and exalt you: 'tis an easie matter to be a Christian in name, but to be a Christian indeed, there's the difficulty; to have our Natures to Answer our name

name (as to have self to crucifie self) is no easie work, if you be but almost a Christian, as *Agrippa*, you shall be but almost happy too. You will not find it easie to offer an holy violence upon your self, even to the plucking out of your right Eye, and the cutting off of your right Hand. Yet this you must do, if you will Answer your name, and be a Christian (indeed) and enter in at the strait gate by an holy violence, your Heart is Weak (*Exek. 16. 30.*) as well as your hand; and no less than the mighty hand of God can enable you for this mighty Work.

37. Therefore I must tell you, the Holy Scripture owns none to be Christians but such as be according to Christ, and as the Anointed of the Lord: there is a powerful influence in true Christianity, that must spread it self over three things. 1. Over your Conscience, *Heb. 13. 18.* and therefore there must be the answer of a good Conscience, *1 Pet. 3. 21.* 2. Over your Communication, *Prov. 10. 20.* your Tongue must be as choice Silver, having a good Sound, by a tincture of the Spirit of Christ upon it. And 3. over your Conversation, *Eph. 4. 1.* you must be of a Christ-like Conversation walking worthy of that high calling, *Phil. 4. 13.*

C H A P. II.

*Of a Religious, Godly and Christian
Conversation in the General.*

I. **A**S all those three names aforesaid, (to Wit, Religion, Godliness and Christianity) do joyntly agree in this one great truth, that Man must serve his Maker both in heart and life according to his revealed Will, not only in the harsher dispensation of *Moses* (whose first Miracle was the turning water into blood) but also and that especially, in the sweeter dispensation of the *Messias* (whose first Miracle was, the turning of Water into Wine, that cheers the heart of Man) and therefore Christianity (the last of the three) doth contain in it the whole duty of Man to God; yea in the nearest and dearest Relation, to wit, in Christ: even so, the last of those three (to which Christianity communicates an effectual influence) to wit, conversation, may (in its Latitude) comprehend the concerns of Conscience and communication also, as appears by the Sequel.

2. The Apostle *Peter* tells you of (all manner

ner of Conversation) 1 Pet. 1. 15. and of (*all holy Conversation*) 2 Pet. 3. 11. Those two Expressions are extensive, comprehending the whole duty of Man (Relating to God ; to himself, and to others) in thought, word and deed ; all conversation, and all manner of conversation. There is one conversation of your thoughts, another conversation of your words, and a third conversation of your deeds, and all respecting either your God, or your self, or others in whatsoever capacity or Relation you stand either in Church or World.

3. Touching your conversation in the general (before I descend into particulars) you must know it must be a worthy conversation, worthy of that sacred name that is called upon you, the more unworthy that a Christians conversation is, the greater pollution is cast upon that Sacred name which is put upon him: the more Sacred his name is, the greater is his guilt, and the more accursed. Such an one is the basest of Men, and like a wither'd Vine good for no use; *Ezek. 15. 4.* Or like Unfavoury Salt, not so much as good for the dunghil, *Matth. 5. 13.* but to be trodden under foot.

4. 'Tis a good conversation that commends a Christian, and that only : heart-service doth (indeed) please God best, but never without life-service too, which honours God most, *Matth. 5. 16.* where the heart is made, Suitable

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able to Gods nature, there the life will be Subject to his Law. If Christ have his throne upon your Conscience, his Scepter will appear upon your communication, and upon your conversation also. Thus an holy conversation doth not only commend a Christian before God, Angels and Men; but it also commends the God of the Christians to the World; they glorifie their Father, *Matth. 5. 16. Esa. 61. 9. Phil. 2. 15.*

5. Besides, your Christian conversation must not only commend you for a Christian, but it must prove you to be a Christian. It would not be Miracles, if you could work them; nor *Revelations*, if you could be dignified with them; nor signes and wonders, if such a power were given from above to you, that could (any or all, severally or joyntly) prove you a Christian: All those have been given to workers of Iniquity; and such as have cast out *Devils*, have been cast out to *Devils* (themselves at last) as *Judas* who was a *Devil* (himself) *Matth. 7. 22, 23. Job. 6. 2, 78.* So then 'tis the conversation, which is all in all, and justifies before Men, yea and glorifies God too.

6. Our Lord saith thus of himself, if I do not the works of my Father, believe me not. *Job. 10. 37.* his works should testifie of him, what he was, *Luk. 7. 20, 21, 22.* His works must be the standard by which they must measure
sure

sure him, whether he were the Christ or no; and so a fit Foundation for their Faith: Christs *Vicar*, the *Pope* (who causelessly calls himself so) will not say thus as Christ said; but will have all his precepts dispatched, not disputed, obeyed, not examined (though we be bid to try the Spirits, 1 *Joh.* 4. 1.) and although by his evil Example he draw thousands to *Hell*, yet none must say so much as what dost thou ?

7. Whereas works must be the standing standard, whereby all Men (as well as Christ) yea the *Pope* himself, must be measured, whether they be in Christ, and Christ in them: If you do not the works of Christ (to wit, such as he hath proposed for your Example, Imitable works ('tis a vain belief, yea a mere conceit only to think your self a Christian, and you do but put an everlasting cheat upon your own Immortal Soul, your works tell the World, what you are, for those the World sees and hears, and by them you either glorifie your Father in Heaven, or give clear evidence, that you have denied the Lord that bought you, 2 *Pet.* 2. 1. and would Redeem you from a Vain Conversation, 1 *Pet.* 1. 18. and 2, 12.

8. 'Tis true, you may be a Christian in truth, though something of Sin remain in your heart, yet then it must not be liked there, *Rom.* 7. 15. and although something of Sin remain in your

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life ;

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life; yet then it must not Reign there, *Rom.*
6. 14. And for the main course of your life,
you must be chaste, modest, temperate, meek,
gentle, kind, and pitiful. You must bridle
your passions, mortifie your inordinate af-
fections; and in a word, exercise Godliness,
1 Tim. 4. 7. and all the graces of his Spirit
in you.

9. Your practice must be answerable to
your profession. You who carry Christs name
(*that Sacred worthy name*) how exactly should
you carry your self, and what manner of per-
sons ought you to be? *2 Pet.* 3. 11. even a
person to admiration (as the word *πολιτις*
signifies) how accurate and how elevated above
the Ordinary strain! You must have your
feet where other Mens heads are, *Prov.* 15.
24. the way of life is (*above*) to the wise:
you must be a choice person as you have a
choice name, that the name of our Lord Jesus
Christ may be glorified in you, and you in him,
2 Thes. 1. 12. This glory of Christ shall re-
dound unto your glory, and Christ accounts
himself glorified therein.

10. You must therefore be Holy in all man-
ner of Conversation, *1 Pet.* 1. 15. your very
Civility must savour of Sanctity, and your
common commerce relish of Religion: Ho-
liness to the Lord should be writ upon your
Bridle when you Ride, and upon your Cups
when you Drink, *Zech.* 14. 20, 21. you
should

should (as 'tis said of a Reverend Divine) Eat and Drink, and Sleep Eternal life; Those very common Actions are as so many Steps in your Christian walk and way, and therefore you should not despise them, but (with all seriousness, refer them to the glory of God, 2 Cor. 10. 31. do all to God and his glory.

11. Such as name the name of Christ should depart from Iniquity, 2 Tim. 2. 19. and this, loose professors not doing, doth exceedingly promote *Atheism*. There is nothing enlarges the Gulf of *Atheism* more than that [*μὴ γὰρ χάσμα*] wide passage between the profession and the practice of pretenders to Christianity: how can the profession of that be looked upon by others to be Honourable, the practice whereof is not looked on by themselves to be so? If the sum of Christianity be good, why do they not practice it, and if it be not good, why do they so much as profess it?

11. See then that your Conversation may be in Heaven, while your commoration is on Earth, Phil. 3. 20. 'tis so; 1st Exemplarily, while you are Writing by Heavens Copy: and 2^{dly} Analogically, according to Heavens Rule; (living by Heavens Laws: yea 3^{dly}) Theologically, going about your Earthly matters, with an Heavenly mind; which a carnal heart (that makes Earth his Throne, and Heaven his Footstool) can never do: a Fly cannot make that of a flower that a Bee

doth. The Carnal man is like to the *Duke de Alva*; that said, he had so much business upon Earth, that he had no leisure to look up to Heaven: but you must have so much business in Heaven, as to have no time to look down (so as to love the vain and vexing things) here upon Earth.

13. You must set Christ before you as the most perfect pattern of an Holy and Heavenly Conversation, who (as *Athanasius* said of him) while he went about doing good upon Earth, carried about him every-where an Heaven; you must resemble Christ, (If you be a Christian) and walk as he walked: you must live as one that comes down from Heaven to Earth, and expects to go up from Earth to Heaven: Christ did his Fathers will upon Earth (and it was meat and drink for him to do so, *Joh. 4. 34*) as the Angels doth it in Heaven: you must imitate Christ, and though you cannot do so in his Miracles, yet you may and must in his Morals; you must walk in Christs steps here, or never expect to rest in Christs bosome hereafter.

14. You must be the true Picture of Christ, (as every true Christian ought to be.) Every dauber cannot draw the Kings Picture; some such make strangers think strangely of the Kings Person, because of his daubed ill-favoured countenance. And shall those daubers be punished for Exposing a Mishapen Picture of

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the Kings person to open View, then what shall become of those titular, (yet loose and licentious) Christians; (whose lives should be a lively representation of Christ) If by their carnal, careless, and scandalous Conversations; they do cause the Name of Christ to be blasphemed among Unbelievers, that do Judge of him by this counterfeited mishapen Representation? Surely Christ will not own those workers of Iniquity, Though they have prophesied in his Name, and eat and drunk in his presence, *Matth. 7. 23.* Men use to hang out their well drawn Pictures (of some special friend) in the most conspicuous place, that it may appear to all beholders they rejoyce in it as a grace and ornament to them: So must you shew forth the praises of him that hath called you, *1 Pet. 2. 9.* If the Image of Christ be stamped upon your heart, you must shew it in your life, in a good Conversation, *1 Jam. 3. 13.*

15. Thus you ought to ask your own heart, whose Image and Superscription is this? Is it Christs, or is it *Satans*? God forbid that *Satan* should Imprint his limbs and lineaments upon your Soul, unraised out by Christ; you have born the Image of the Earthly *Adam* (in your natural Estate) If you belong to Christ and Salvation, you must bear the Image of the Heavenly *Adam*. Christianity (being both the Imitation and the participation

cipation of the Divine nature) is the reducing of the Image of the first and fallen *Adam*, into the second, 'tis the bringing back of the Earthly Image of fallen Man into the Heavenly Image of the holy God ; wherein Man was first Created in Righteousness and true Holiness, *1 Cor. 15. 48, 49. Eph. 4. 24.* This being done for you and in you, you have the Right Picture of Christ, your practice answering both your principles and profession.

16. The true Christian is like a pair of compasses, that keeps within compass ; the one foot, to wit, his principles, standing fast in the Centre, and the other foot, to wit, his practice, walking round the circumference, yet both feet do correspond sweetly together in parallel lines, each with other. Thus ought there to be a sweet Harmony betwixt your principles and your practice, and your Conversation must not give the lie to your profession : you must make straight your paths, *Heb. 12. 13. 1 Sam. 6. 12. The King held straight on their way to Bethshemesb.* So must you to the house of the Son of Righteousness, (as the Word *Bethshemesb* signifies) your Eyes must look Right on, and your Eyelids look straight before you, *Prov. 4. 25.* 'Tis the crooked Serpent, *Esa. 27. 1.* that brought Man to crooked waies, *Psal. 125. 5. Corrupt Nature runneth in a Crooked channel, but 'tis Christs work to make things crooked straight,* *Esa. 40. 4*

17. Some

17. Some creatures are commended for being comely in their goings, *Prov.* 30. 29. sure I am, every true Christian should be so, he should lead a convincing life, and be of a comely and commendable conversation, such an one as becomes the Gospel, *Phil.* 1. 27. and as becometh Holiness, *Tit.* 2. 3. both young and old, Male and Female should be of a comely deportment; you must walk worthy of God, who hath called you to his Kingdom and glory, *1 Thes.* 2. 12. his livery you must wear, his Image you must bear, and his Kingdom you are called unto, and therefore you must carry as Children of a King, *Judg.* 18. 18. and as Children of the Kingdom. Remember (saith *Menedemus* to *Antigonus*, when he was to go to a Feast, where a Famous Harlot was to be a guest) that you are a Kings Son, do nothing unworthy of such an Honourable Title. *Scipio African* (when solicited to filthiness by an Harlot) Answered, (*Vellem si non essem Imperator*) it is below an Emperor: and *Nehe-miah* said better, shall such an one as I flee? *Neh.* 6. 12.

18. A Godly conversation is very graceful to the Gospel, and the Gospel gains much glory by you, if you walk in the beauty of Holiness; you are called not only to his Kingdom, but also to his glory: *1 Thes.* 2. 12. and therefore the Spirit of glory should rest upon you, *1 Pet.* 4. 14. This is the smooth

bark that evidences the good Tree(as well as the Root, Bole, Branches, Leaves and Fruit) to be a Tree of Righteousness, the planting of the Lord, *Isa. 61. 3.* to be of Gods (not of the Devils) planting and watering; a clear-skinn'd Tree(not full of Bur-knots) is the most hopeful for fruit. So is the Man that hath a shining conversation: as the shining of *Moses* face, so the shining of your life, doth evidence you have been with God in the Mount. They took notice of the Apostles that they had been with Jesus, *Act. 4. 13.* This makes even a *Nebuchadnezzar* confess, these are the servants of the most high God. *Dan. 3. 26.* Those Virgin-Souls that followed the Lamb, had their Fathers name writ in their foreheads, *Revel. 14. 1, 4.* though you shall be Judged, according to Men in the flesh, yet should you live according to God in the Spirit, *1 Pet. 4. 6.* and not do folly in *Israel*, *Gen. 34 7.*

19. The *Levitical Law* doth likewise tell you, what beasts are clean, and what unclean, all which are a shadow of things to come, *Col. 2. 16, 17.* Whereby *Israel* was taught to study purity, and to know that the very Creatures are (all) defiled, with Mans sin. Those beasts were accounted clean; that both chewed the Cud, and divided the Hoof. Therefore the *Camel* was numbred amongst the unclean, though he chewed the Cud; because he divided not the hoof, by all which you must under-

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understand (in *Levit. 11. 3, &c.*) That it is not enough for you to ruminate upon the word of God ; in your most serious Meditations (which is your Spiritual chewing of the Cud but you must part the hoof too, in putting a difference betwixt good and bad Actions. You must not only think on the Commandments of God, but so think on them, as to do them, *Psal. 103. 18.* Cleansing your self from all filthiness both of Flesh and Spirit, *2 Cor. 7. 1.* you must not only profess the word, but you must practice it also ; you must add to your Faith, Vertue, Temperance, &c. *2 Pet. 1. 5.* and then are you accounted a clean Sacrifice to the Lord. To practice Sermons (you hear) is the best kind of Repeating Sermons ; live Sermons as well as hear them.

20. As the Law concerning clean beasts, *Levit. 11. 6.* doth teach you that good Meditation should end in a good Conversation, for a Copy is not only to be Read over, (by him that learns to Write) but it must be Written after, also ; and Lessons of Musick must be practiced by those that would learn it. So the Law concerning clean Fishes teaches you the same ; they must have Fins and Scales. First Fins to steer their motion, so must you have the Fins of knowledge, Faith, and Divine dispositions to direct you, and to set you forward in the things of God. And secondly,
Scales

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Scales for smoothing their passage, for their Ornaments and safety: So your Scales of good works must be set so close and so near one another, that no Air (of Temptation) may come between them; as *Joh. 41. 15, 16, 17. Levit. 11. 9.* You must have the Scales of Piety, Patience, and the Fins (which are as Wings) of Divine affections, to carry you cheerfully endways into Divine Actions, that you may be holy as God is, *Ver. 44.* (which is the end of this Law) and clean meat to Gods sight and palate.

CHAP.

CHAP. III.

Now of a Religious, Godly, and Christian Conversation in particular : And first of Meditation, the first walk of a Christian.

I. **H**itherto of Conversation in General (which is the Practick part of Religion, Godliness, and Christianity) now of a Religious, Godly, and Christian Conversation in particular (which is a large Field of discourse.) You have here a breviary thereof contracted into a narrow compass; wherein you may View the whole Duty of Man to God, and Man in respect of the Conversation; the *Agenda*, or things to be done, besides, the *Credenda*, or things to be believed. I told you before, there is the Conversation of your thoughts; as to that, I refer you to that Religious Duty of Meditation, which followeth here; there is another Conversation of your Tongue, as to that, I refer you to that Religious Duty of Conference; which followeth also in its place here. As to your Conversation in natural and civil Actions, (which is not my present Work) I refer you to

to my Crown and glory of a Christian from Page the 178. to Page 121. Wherein you have directions to guide you therein.

2. Religious Duty (in the Walk of a Christian) is therefore a comprehensive Word, and contains in it the All of mans duty; both to God and to man; as the first Table in the *Decalogue* is before the second Table. First in Order, because first in nature and Excellency. I shall begin therefore with your duty to God in Religious Actions. And first with Meditation: which is a Scripture-duty, *Phil.* 4. 8. that all the Sons and Daughters of *Abraham*, should live in the practice of: as *Isaac* did, *Gen.* 24. 63. the heir of *Abraham*; you must walk in *Abrahams* (and in this Son of *Abrahams*) steps, in this World, if you would lodge in *Abrahams* bosome (that *Synonymon* of Heaven) in the World to come; alas, those licentious times have (almost) *Antiquated* the power and practice of this Religious Duty, in which you should be conversant all your days. This holy Patriarch was not of so loose a mind, as those in our loose times, that would spend the evening of the Sabbath in Sports and Pastimes, for he spent the Evening in holy Meditation.

3. The Word [*Shuach*] in the *Hebrew* signifies to speak with a low voice, as in the heart, and the Word in the *Septuagint*, [*αἰσχρολογία*,] Signifies a fatiating Soliloquy;

as

if *Isaac* had his fill of Divine talking, both with his God, and with his own heart. It was his holy Exercise and Recreation (thinking the latter part of the day as fit for Acts of Holiness, as the former part was.) It was a pleasant and delightful pastime (as the *Greek* Version is) to the Patriarch, and he found more heart-ravishing complacency in it, than can be found in all the delights of the Sons of Men ; and no less it was to the Prophet, who professes he found more transcendent sweetness in Meditating on the Word, than in the honey in the honey-comb, *Psal.* 119. 10. and 94. 9. & 139. 17. and 119. 103. he found marrow and Gold, yea better in it.

4. Oh then, do you account it your duty and your privilege, to take a few turns daily upon this *Mount Tabor* of Divine Contemplation, which is an Heaven upon Earth, a beginning of the beatifical vision, an Employment (as it is in a manner without the body) mainly Angelical : 'Tis an handful of Happiness and a foretast of Heavenly Joy. Oh, who would not but be an *Anchorite*, to be pent up in the Voluntary Prison-walls of this Religious Action, and to say with *Peter*, 'tis good being here. No doubt but *Moses* was ravished in Spirit all the 40 days he conversed with God ; yet longs he still for more, crying, beseech thee shew me thy glory, *Exod.* 33.

8.

Object-

5. Objection, but you will say, how can such a duty be so delightful, that is so difficult to this I Answer, by *Similies*, difficulty and delight may be found in one and the same Action; there may be difficulty in the beginning, and delight in the progress and ending the root may be Bitter, and the fruit Sweet
 1 *Simile*, 'Tis in this duty, as 'tis in the heating of an Oven, the first kindling of the fire in it, may be not only difficult, but painful the fuel must be set on fire; and then it must be blown up (with labour) into a Flame after that the Oven begins well to warm, the fuel will then catch and kindle of it self no sooner is a stick thrown into the Oven, but presently 'tis all on a blaze: So where there is but a little spark of grace, in the heart at first, it requires some pains to blow it up into a Flame, but when the heart is once heated with the true Flames of Love, then doth it enflame all the thoughts, and sets the affection on fire: insomuch that then this duty will not only be without difficulty, but with much delight.

6. 2 *Simile*, 'Tis with your heart, as it is with that wax, which hath been laid in cold places, it thereby becomes hard and unpliant to your hand, insomuch that it will break rather than bend: but if laid a while in the Sun or by the Fire, or if wrought a while with your warm hand, then doth it soften and be

become pliable, and so capable of any Impression. Thus will it be with you in this Divine Duty; the greatest difficulty lies in your entrance into it; for corrupt nature and carnal principles will put forth a repugnancy against it, and therefore flesh must be put to silence in this blessed duty, which is (mainly) the exercise of the Spirit in you; the experience of all ages (as well as your own,) tells you, 3 *Simile*, that the entrance into Learning is attended with difficulties and discouragements; but when once the Nut-shell is crack'd, and the sweetness of the Kernel tasted, then do youth pass through all difficulties with delight, till at last they become famous Instruments in Church or State.

7. 4 *Simile*, This duty is (*indeed*) as the climbing upon some high *Tree*, *Monument* or *Mountain*, all hard Work; but then there is a blessed compensation for all your pains at the top of all these. First, at the top of this *Tree* of life, there be the choicest fruits to nourish up your Soul to eternal life. Secondly, at the top of this *Monument* of mercy, you have the most lovely and Soul-refreshing and heart-ravishing prospect, even transforming and transfiguring you into the glory of it. Thirdly, at the Top of this *Mountain* of God, and of Holiness, you may behold not only the Kingdoms of this lower World, and the Vanity of them (quite contrary to the Devils land-

land-skip shewed to your Lord) but also the glories of a better World (*as Moses from the Top of Pisgah*) the upper land of *Canaan*; that transcendently flows with *Milk and Honey*. Digging in Mines of the Earth; a pressing of grapes in the Wine press, &c. are both hard works; yet finding fine Gold in the Mines of the Scriptures by this Spiritual digging, and a rich Wine flowing from this blessed Wine-press of Divine Meditation, will make a satisfactory Amends for all your pains at last.

8. Having removed this Objection out of your way (*as Amasa's body was out of the Armies way*, that their March might not be hindered, *2 Sam. 20. 12, 13.*) Let us now proceed to shew as (*1st.*) how pleasant this duty is; so (*2dly.*) how profitable both to your self and to others. 1. To your self upon a two-fold account. 1. For preventing evil. *Belzebub* (that Prince of Flies) cannot Fly-blow your heart so long as it is boiling a good matter; (*Hebr.*) *Psal. 45. 1.* in Divine Meditation. Flies will not touch honey while it is seething hot. 2. For promoting good, hereby you may obtain more familiar Acquaintance with your God, and a more distinct understanding of your self, both which are worth a Kingdom. 2^{ly}. 'Tis profitable to others, for Meditation makes a Man a full Man; it makes him accomplished to serve out his Generation, and to be

bleffing to every Relation round about him,
t fully furnifheth him for every good Work,
Tim. 4.15. & 2 Tim. 3.17.

9. As this duty is pleasant and profitable:
'tis (34.) a neceffary duty, as neceffary as
chewing the Cud is to beafts of that kind:
and as a due retaining of food is to man as well
as beaft: 'tis a general Observation that fuch
perſons, as do caſt up their meat by vomit,
or caſt it out by ſtoole, as ſoon as they have
eaten it, be alwaies ill-thriven perſons; for
though the ſtomach may catch hold of ſome
ſmall parcel of the food; and thereby main-
tain a life (ſuch as it is) for a time, yet is
no better than a life-leſs life, 'tis a life ſo
filled with diſtempers, that it becomes a bur-
den to it ſelf; whereas when the food is re-
tained, and a due fermentation is wrought in
the ſtomach, to a compleat concoction; then
nouriſhment miniſtered, (as *Col. 2. 19.*) to
all the parts, which makes a ſtrong, healthy
and well-liking conſtitution. As it is thus in
the life natural: So 'tis in the Spiritual, *Pſal.*
9. 11. Luk. 9. 44 & Job. 8. 37. Gods
word hid and ſunk, in the heart that has
Room for it, makes a thriving fat Chri-
ſtian.

10. Meditation (as it is a pleaſant, profi-
table, yea a moſt neceſſary, though much
neglected duty) is two-fold, 1. Occaſional.
Appointed, Firſt occaſional, wherein all
occur

occurrences of Temporal objects (occasional
 met with) affords you some Spiritual Con-
 siderations: Note first, this requires a Spirit-
 ual heart, to make a Spiritual improvement
 of every Temporal object that Divine pro-
 vidence presents to your Eyes, ears, and out-
 ward Senses: *David* made a profitable pro-
 spect of the Heavens, crying, Lord what
 man! *Psal.* 8. and *Christ* at the Well of *Shilo*
 (he who Was *Jacobs Shilo*) speaks there of the
 water of life, *Gen.* 49. 10. *Joh.* 4. 10. &c.
 A good heart makes every external object
 Divine blessing: the Husbandmans plowing
 sowing and reaping, &c. The Trades-mans
 buying and selling, his weighing and measur-
 ing, &c. may afford you sundry Spiritual
 instructions: And note secondly, If you get
 no more by them, than a bare beholding
 them with the Eye, the very brutes gain
 much as you. If you content your self with
 a bare natural use of the Creature without
 Spiritual Improvement thereof, you get
 the one half of that advantage by the Cre-
 ature, for which the Creator gave it you.
 the Beasts of the field, and the Birds of
 Air, have so much themselves: you do
 use the Creature, as Lord of the Creation
 (so God made *Adam*, *Gen.* 1. 26.) unless
 find your Lord in the Creatures.
 II. Every Creature preacheth so that Man
 in whom the Spirit of God first imprints
 preaches

reacheth : Note thirdly, you never need to want matter, if you want not an heart : you may be cast into such a Condition, as whereby you may be hindred from good Actions (as by sickness, Imprisonment, &c.) But there is nothing in all the World, (save a naughty heart) can hinder you from good Meditations: go to the *Ant*, O sluggard, saith *Solomon*, do you see how busy she is in the Summer, to make provision for an hard Winter ? how much more ought you to concern your self, in your Summer of health and strength, before the Winter of death, and Eternity come upon you ? do you behold the *Spider* in your window Spinning clammy threeds (*out of her own bowels*) and weaving cunning Webbs to catch and entangle the silly *Flie*, laying snares for her life ? then consider (with a sigh) O how both *Satan* all this (and much more) against my precious Soul, and all out of himself too, though you had not a desperately wicked heart, *Ier.* 17. 9. to assist him) when he speaketh a lie, he speaketh it of his own, *Iob.* 44. 'Tis the *Devils* cursed disposition, 'tis impossible for *Satan* to do good, as it is for *Toad* to spit Cordials.

12. Note fourthly, 'Tis richly worth your Observation also, that this Spiritual limbeck (*Divine Meditation*) doth not spoil the earthly Subjects, that it extracts Heavenly Instructions out of, as material limbecks do plants, &c.

(Put in them) leaving them Sapless and useles fit
 have only for burning. As the laborious Bee but in
 flies over a field of Flowers, sucks Honey 4.
 of each of them, yet leaves them all as fresh and now
 as fragrant as before it found them: So you melon
 extracting Cœlestial Meditations, out of your he C
 Terrestrial Employments and Enjoyments amir
 (which is the Sublimest Mellification) in stead basin
 of hurting or hindring them, you do verily f Un
 both advance them, and advantage, yea en Christ
 rich your self. Note fifthly, in a word, you 14.
 may not be like the foolish Child, when you the
 look on the Book of the Creature, only tis a
 behold the gawdy Pictures and Babies therein hind,
 or to gaze upon the gilded leaves, and Cover til
 thereof; but you must mind your lesson th til
 every Creature doth especially learn you til
 the *Stork*, *Crane*, and *Swallow*, know the our S
 Seasons, *Jer.* 8. 7. the *Ox* knows his own ne r
 and the *Ass* his Masters Crib, *Isa.* 1. 3. (ere)
 and will not you learn from hence to know arm
 yours? 8.)

13. As to your further improvement of the pose
 Book of nature (with its 3 leaves of Heaven s the
 Earth, and Sea) I refer you to my Crowruth
 and glory of a Christian. From Page 125. of the
 145. I now pass from occasional to Appointe men is
 Meditation, which is, the Souls setting of it Heb
 self apart, silently and seriously to work on sweetn
 some profitable Meditations, upon some choic men v
 subject (out of its own heart) thoroughly, can o

fit time and in a fit place; thus *Isaac* went
out into the field to Meditate (as above) *Gen.*

4. 63. That which concerns matter of
knowledg, for finding out truth, doth chiefly
belong to Students, Scholars, Ministers of
the Gospel; but matters of affection for in-
flaming our loves to God in Christ, and for
abasishing our selves to a self abhorrence, this is
of Universal concernment, the work of every
Christian.

14. This blessed duty hath 'its beginning
in the head, but 'its ending in the heart. (1.)
'Tis a pondering some Divine truth in your
mind, until you be well acquainted with it,
until you be seasoned with the Savour of it,
until it settle and take rooting in your Spirit;
until it beget in you good affections, and fire
your Soul in love to that truth. (2.) 'Tis like
the rubbing of a Man in a Swoon, it (as it
were) chafes in the Oile of grace with a
warm hand, or rather with a warm heart.
(3.) 'Tis like the selvedge that keeps all the
those threds from ravelling out. (4.) 'Tis
the hammer that drives the nail of Divine
truth to the very head. (5.) 'Tis as the Art
of the Bee sucking Honey out of Flowers;
when is your Soul a Spiritual *Deborah*, (which
Hebrew signifies a Bee) when it gathers the
sweetness of many Spiritual Flowers, and
when works it up in the *Hive* of the hidden
Man of the heart. (Lastly) Meditation doth

(after a sort) transform you into the Image of truth (as 2 Cor. 3. 18.) making truth one with you, and you one with it, and turning all (you hear and Read) into Juice and blood by a kindly digestion.

15. That you may manage this Meditation the better, and make work of your work you must consider there be three main steps herein, to wit, 1. Ingress. 2. Progress. 3. Egress: the first step is the hardest, (as is shew'd above, *Paragraph. 5, 6, 7.*) therefore take those two grand Rules of Direction about your Ingress. (1.) Your heart must be prepared (2.) Your subject must be profitable: as to the first you must pray your heart into a Meditating frame, a praying heart is the best Meditating heart; and a Meditating heart is the best praying heart; those two twin-duties (like the City buildings) shore up and succour each the other. It is said of *Gerson*, that he hath sometimes spent four houres in banishing bad thoughts, and in working up his heart into Tune for this Angelical duty. You may not begin this duty with a Raw and a cold (but alwaies with a warm) heart: 'Tis a Rule in Physick; [*Medicandum est cum coctis, non cum crudis,*] Your thoughts will be Raw till they be boiled in a warm heart, *Psal. 45.* And raw Meditations have no healing Vertue in them to a Sin-Sick-Soul.

16. When you have (through Divine assistance) prepared (in some measure) your heart; then secondly, make choice of some profiting Subject, such as may edify your Soul: you must not come to the bush (which the Lord is in the midst of) with your shoes of Worldly-mindedness upon you, *Exod. 3. 5.* When you go up to *Mount-Moriah* with your offering, you must (with Holy *Abraham*) leave the Servants and the *Ass* at the foot of the Hill, *Gen. 22. 5.* When you are (with *Moses*) to ascend this *Mount* [of Meditation] the Law is peremptory, [the beast that touches the *Mount* shall surely die.] *Exod. 19. 12, 13.* you must be better than a beast, and more than a Man; yea you had need be an Angel for this Angelical work.

17. At your Ingress (or enterance) into this duty, you will find earthly thoughts to proffer themselves, and press upon you with Importunity, but Heavenly thoughts must with Importunity be sued for and sought after. When you would think of Heaven and Heavenly things, then will your thoughts of Earthly things lay Ambushments in your way, and Intercept you: those Birds, that have their Wings daubed with Bird-lime, cannot Flie, much less mount up towards Heaven: you may not be like *Martba*, who was cumbered about many things, but (with *Mary*) you must chuse the better part for the Subject of your

your Meditation: you may not be as the (*Scarabens* or) Horse-flie, that passes over a whole field of Flowers, and at last lights upon some filthy dung: you must rather be [*a Deborah*] a Divine *Bee* (as above) that flies over the dung with abhorrency, and fixes upon the most fragrant Flowers, or as the Noble *Hawk* in her flight, that passeth over *Crows* and *Jack daws* (as unworthy of her pursuit) and falls upon Birds of better prey.

18. If yet worldly thoughts hinder your entrance upon your work, you must fray them away as *Abraham* did the fowls that troubled him in his Sacrifice, *Gen. 15. 11.* And though they be thoughts that are needful enough (as how to care for your Family) at another time, yet must you then say to them as *Hushai* said of the Council of *Achitophel*, 'tis not good at this time, *2 Sam. 17. 7.* Family-cares have their proper Season, but at this time they are unseasonable: Suppose yet further that several good thoughts do come together into your mind at once, know that this may hinder your entrance (through the wiles of *Satan*) also, as when a great many people crowd in at a door all at once, they all Stick fast and none can enter: In this case you must single out from the rest, your selected Subject that it may pass alone, without crowding, and reserve the rest to come singly on in their proper place and Season.

19. Your

19. Your selected Subject must be either something concerning God, or something concerning your self: First concerning God, either his works or his word. 1. Meditate on the works of God, not only on such as are common to the World (such as Creation and providence be) but also on such as are proper and peculiar to his Church and Children. We have thought on thy loving kindness, (saith the Church) *Psal.* 48. 9. (we have silently mused. *Hebr.*) it being better admired then expressed. So must you muse on Gods love to your Soul, (1.) on his electing love, O think with your Self, should not you give God a room in your heart at this time, who gave you a room in his heart before times, even from all Eternity, *Eph.* 3. 11. (2ly.) on his redeeming love, think then how God bestows Christ (the best of all things) even on you (the worst of all things) for you know more evil to your self, than to all the World beside: think also on this surpassing love of God in bestowing a Christ on you, and not on others, that (for ought you know) better deserved him, and (possibly) might have made a better Improvement of him, *Job.* 14. 22.

20. And thirdly, Meditate upon Sanctifying love: O wonderful condescension that ever the Spirit of Holiness, should vouchsafe to dwell in such a dirty dog-hole as your defiled Soul, and that an House of unclean Spirits, (it

(it may be, a whole *Legion* of them, for as *Luther* saith, *tot demonia, quot crimina*, So many Sins, so many *Devils*.) Should ever become the Temple of the Holy Ghost; And thus Fourthly may you Meditate also upon Justifying love, which is such an Act of Divine grace, as is equally vouchsafed to the weakest (if true) as to the strongest Saint, to poor you (if a Christian in truth) as well as to great *Paul* or to the Blessed *Virgin*; and eternity shall not add to the matter of it, though perhaps it may to the manner of it. Fifthly, upon Adopting love, which makes Sons and Daughters of Children of the *Devil*, as well as of wrath, and gives a lease of the best Inheritance, not only for three lives, yea not only for a thousand years, but for eternity, even for ever and ever.

21. Lastly upon glorifying love, whereof indeed you are not Capable, in this life. *Peter* got but a glimpse of it at Christs transfiguration, and he was plainly intoxicated with it, so that he wist not what he said, *Matth.* 17. 5, &c. O admire, that you (a worthless worm and wretch) should hereby become not only, [*ἱσαυρελ*] like Angels; *Matth.* 22. 30. but even advanced above Angels, for glorified Saints are Sons of the Kingdom, when glorious Angels stand by, as servants. In a word, all these love-tokens are such transcendent privileges, that they can never be enough thought

on and admired; no, though you should think upon nothing else, and that so long as your life shall last, yea though you should live as long as the World shall last; and therefore God hath appointed an Eternity, in a better World, where you shall have no other Employment, but to ponder them, and to praise God for them; Singing *Hallelujahs* to him that sits upon the Throne for evermore.

22. As you must thus Meditate on Gods works, so secondly upon his word; whether precepts, or presidents, or promises, or Ordinances thereof: all which have sweet *Honey* in them, to the Divine *Bee*: Your second Subject is concerning your self, as *David* did when he Sat in his Pallace, *2 Sam. 7. 14.* Saying with an humble heart (*Lord what am I?*) Not, *what am I not?* As *Nebuchadnezzar* did, with an haughty Spirit, as he sat in his pallace, *Dan. 4. 29, 30.* Humble *David* (who had neither an haughty heart, nor a lofty Eye, *Psal. 131. 1, 2.*) hath exceeding high thoughts of God, and exceeding low thoughts of himself; he cannot name any thing bad enough to compare himself unto; in his (*Lord what am I?*) he saith not, Lord, what a great *Monarch* am I? Or what a great *Man* am I? But he saith, I am a worm and no Man, *Psal. 22. 6.* I am a dead-dog, or a Flea, *1 Sam. 24. 14.* Lord what am I? O Imitate this Holy *David* as you sit in your House! I am the least of Saints

Saints and greatest of sinners, *Ephe. 3. 8.*
I *Tim. 1. 15.* But take heed of *Nebuchadnezzers* self-admiration, who Trumpets out his own glory when none asked him the Question; as if he had done all (whereas *Babylon* was built above a thousand years before he was born) and God (that builds all Cities. *Psal. 127. 1.*) had done nothing; God is not in all his thoughts, *Psal. 10. 4.* he exalts self and excludes God.

23. Your second step herein is progress, which is more easy than the first. As a Bird hath the greatest lift, when she rises up from off the Earth, but when once got upon the Wing, then she mounts up aloft, not only without much straining difficulty, but with much sporting complacency; then doth she sing out her Melodious note throughly, so long as she listeth and liketh: as (likewise) a Ship hath alwaies the most difficulty to hale out of Harbour (where many times she sticketh fast in the *Mud*) but if once got under Sail, and a fresh gale of wind sitting right for her, O how she sports in the waters (as the Bird doth in the Air) and goes on gallantly towards her desired Haven; yea even in a stormy and tempestuous Sea, let her have but Sea-room enough, and then she fears not to be driven by the storm, either upon Rocks or Quick-Sands: as 'tis thus with Birds, Ships, so with Belis, 'tis hard to get them up; but

but when once raised, then are they rung with ease & delight; just so it is with your soul in this Divine work, all your difficulty is to get up from the low Earth upon the wing (with the Bird of the Air) and to get out of the muddy harbour (with the Ship of the Sea) under Sail, if once set afloat and forward bound under a fresh gail of the Spirit of grace, O-how merrily do you mount upwards (with the Bird) and how gallantly do you go endways towards the Cape of good hope (with the Ship) so that an entrance is administered unto you abundantly into the Heavenly Kingdom, 2 Pet. 1. 11. *as it were, with Colours flying, Drums beating, Trumpets Sounding, yea with top and top Gallant entering into your Masters joy,* Matth. 25. 21, 32.

24. For furthering your Progress, take these short directions: 1. *Direct.* when you have turn'd (what you should not think on) out of doors (as Sarah did Hagar) and taken in what is necessary, expedient and profitable for you to Meditate upon, then in Gods strength; (Psal. 71. 16.) you must view your Subject round about and observe all it's circumstances as well as it's substance; thus the Psalmist counsels you (that you may think the better upon the loving-kindness of God in the midst of the Temple) to walk round about Sion; and tell the Towers of it, and mark well her bulwarks, yea consider her Palaces,

Pallaces, &c. *Psal.* 48. 9, 12, 13. Until you fully and distinctly know all. 2. *Direct.* Then you must dwell upon it with your doubled and redoubled thoughts, and fix your Meditation, pondering it in your mind until it have a kindly influence upon your affections, until it become a Rooted and Engrafted consideration: Mountains are barren, because the Rain of Heaven runs off from them; but valleys are fruitful, because it resteth there; the Wolf greedily swallows his meat (hair and all) so all goes from him into excrements, he presently voids all, so makes all void and never fatteneth. 3. *Direct.* Retain therefore your Subject and duty till you find something of God in it dropping down upon your heart, till you find *Elijah's* God in *Elijah's* mantle working wonders for you. 2 *King.* 2. 14. Let neither go without advantage. 4. *Direct.* When you have found God (in your Subject and duty) retain him some while, as *Abraham* did the Lord Christ, *Gen.* 18. 3, 4, 5. saying, pass not away I pray thee from thy Servant, but rest with me for a while, &c. O then are you an happy Son or Daughter of *Abraham*, when you can thus engage the Lords stay with you in this Divine duty. 5. *Direct.* Forget not to retain your own slippery heart, 'twil linger as *Lot* in *Sodom*. If the Lord of Angels help you not, *Gen.* 19. 16. be oft crying; O quicken this loitering heart,
Psal.

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Psal. 119. 37. and O unite this treacherous heart, *Psal.* 86. 11.

25. Your third step is Egress; when you have (through grace) brought your Divine duty to some profitable Issue, then (1.) take down your Soul by degrees, and not all on the sudden: 'tis a dead Bird that falls down like a stone without hovering upon the wing, as the living ones do: as nature cannot endure any sudden alteration, so nor grace (*Deus & Natura non faciunt saltum*) God and Nature make no leaps. (2.) *Direct.* When down, review your whole perambulation; wherein you have been enlarged, be thankful; and wherein you have been straitned, be humbled, (3.) *Direct.* Take heed of the cold Air of Temptation, when warm'd by this work. The swearing labourer (sometimes) sits down over hastily, catches cold, and dies of a Consumption; be walking gently in musing still, that this befall not you.

CHAP.

C H A P. IV.

Of Prayer. The second Religious Duty or Walk of a Christian.

I. **P**ayer follows Meditation, as twins follow each other in their birth, they both lay in the same womb; the *Hebrew* word [*Shuach*] mentioned in *Gen. 24. 63.* which our Translation Reads to Meditate) the *Septuagint*, the *Geneva* Translation, and *Tremellius* (in his Marginal notes upon it) reads it (to pray) the word signifies both, which shews they are near a-kin lying in the same word as twins in the same womb; they consort well together, for Meditation is a blessed preparative to Prayer; and Prayer is a blessed Improvement of Meditation: you may suppose, *Isaac* had his Oratory in the field; (his private place for secret Prayer) now upon this important occasion (of Marriage *quasi* marriage, or merry-age, he uses deep meditation to make fervent Prayer, thus ought you to do now, as the Patriarch *Isaac* did then, and as the Prophet *Daniel* did afterwards, first open the windows of your Soul, by Divine Meditation and then kneel

kneel down to praying work. *Dan. 6. 10.* There practice is your Pattern: when you have fill'd your water-pot to the full (by Meditation) then draw out (by prayer) as *Job. 2. 7, 8.*

2. As Faith is call'd the best of graces, so Prayer is call'd the best of duties, if other duties be pennies, this is a pound in many respects. First, as it gives God the glory of his three great Attributes. 1. It gives him the glory of his Omniscieny, that he knows all your wants; that he, whose Throne is in Heaven, yet hears all your Petitions presented to him upon Earth, *1 Kin. 8. 30. 2 Chron. 7. 14.* yea, when you pray only heart-prayer (which man heareth not, knoweth not) as *Moses, Exod. 14. 15.* The Lord said, wherefore cryest thou unto me, when he spake no word, so *Hannah, 1 Sam. 1. 13.* and *Psal. 8. 9.* all my desire is before thee, and my roanng is not hid from thee. 2^d. It gives him the glory of his Omnipotency, it presupposes that God is able to supply all your wants you spread before him, *Eph. 3. 20.* the very act of Prayer, saith to God as *Job, (I know thou canst do every thing)* *Job 2. 2.* 3^d. It gives him the glory of his merciful goodness, or bountiful benevolency, that he is willing, as well as able to supply your wants, *Exod. 22. 27.* Divine might, and Divine mercy are the two Pillars that the

House of Prayer stands upon, as the Temple of Solomon stood upon *Jachin* and *Boaz*, 1 King. 7. 21. which signifies stability and strength. 2 Chron. 3. 17. yd) and with rods (not with beams)

3. The second respect that makes Prayer the best of duties, is, that a kind of Omnipotency is ascribed to it (as *Luther* said) when 'tis the Prayer of Faith, and so acted by that best of graces; you may stand and wonder what the Scripture attributes to Faith and Prayer, or Prayer of Faith. It can do more than all the *Witches* in the World can do, for it can set God at work; whereas they can but set the *Devil* at work; none knows what Prayer can do, but those that know what God can do in this sense, Prayer is said to be Omnipotent as it sets Omnipotency at work: it hath had command over all the four Elements, as 1. Over the Air in *Elijah*, Jam. 5. 17. to whom God gave this Key to open and shut up Heaven at his pleasure. 2ly. Over the fire which the same *Elijah* fetches down at pleasure by his Prayer; one time in a way of wrath, 2 King. 1. 16. and another time in way of mercy and merciful acceptance, 1 Kin. 18. 37. 38. 39. Over the water in *Moses*; Exod. 14. 15. 16. And 4ly. Over the Earth in the same *Moses* of God, who by his powerful Prayer; first cleaves the Sea asunder to save *Israel* and then the Earth asunder to destroy the complices of *Korah*, Numb. 16. 29, &c. Psal. 106. 10.

As those two great consorts of Christ on Mount Tabor, (*Moses* and *Elias*, *Math.* 17. 3.) had command over the four *Elements*: So *Joshuah* over the Sun it self, *Jesh.* 10. 12. as by *Moses* Prayer, he had command over *Amalek* before, *Exod.* 17. 11, 12. Yet higher, *Elisab* by Prayer hath command over the Angels, fetching them out of Heaven, for his Protection and Comfort, *2 Kin.* 6. 17. but yet higher than that, over god-man, the Angel of the Covenant, the Lord of Angels in *Jacob*, *Gen.* 32. 24, 25, 26. Who (as *Sckindler* Interprets, *Hag.* 12. 4. *Bacab*) wept and Suppllicated *Jacob*, saying, let me go for the day dawns, *Gen.* 32. 25.

4. The Lord Christ (there) asks him his Name, as if he had said, thou art such a fellow as I never met withall, and therefore he confers the honour of Knight-hood (as it were) upon him in saying to him, [*kneel down Jacob, rise up Israel*], having power with God and prevailing. Thus also the Lord Christ was overcome by the power of the *Canaanitish* womans Prayer of Faith, *Math.* 23. 26, 28. Inasmuch that he gives her the Key of his Treasury, and bids her go in and take what mercy she pleased; he turns her loose (as it were) into his fulness and all-sufficiency; and not only his own Omnipotency is at her beck, but also *Devils*, and all must stoop to her, if she pleased; O woman great is thy Faith.

(in Prayer) be it unto thee even as thou wilt. You must know, How *Jacob* (as this *Syrian* *Phanician* woman) outwrestled Christ, for 'twas his wonderful condescension to put forth more of his own strength in *Jacob* against himself, than he did in himself against *Jacob*. This redeeming Angel (as *Jacob* calls him *Gen. 48. 16.*) held him up with one hand, and he strove against him with the other, and voluntarily yielded himself as conquered by the *Patriarch's* Prayer: otherwise the same Divine power that disjoynted *Jacob's* thigh could as easily have unclasped his hands. And how can you but admire this glorious vouchsafement! 5. Lastly, but the highest of all, God himself speaketh as if his hands had been tyed up by Prayer, *Exod. 32. 10.* Let me alone, &c. As if *Moses* had held him from his purpose, and had laid fetters and restraints upon Omnipotency, and (as *Austin* glosseth upon the place) brought the Almighty to bespeak his own freedom, yea indenting with *Moses*, and offering him a Composition for [his] silence and his own liberty, saying, (if so) I will make of thee a great people, as if *Moses's* Devotion had been stronger than Gods Indignation: which sheweth that great is the power of Prayer. (Fifthly, in another gloss) 'tis able after a sort to transmute a dead Palsie into the hands of Omnipotency; this cannot be through the prevalence of

of Humane power against Divine, but through the condescension of Divine grace to poor Mortals, bidding us, concerning the work of his hands to command him, *Isa. 45. 11.* Which is a wonderful expression, rather to be admired with an holy Reverence, than strained into a rude blasphemy: undoubtedly it would be no less than black blasphemy in us to say so, had not God himself said it for us, and *Gen. 19. 22.* God saith, *I cannot do any thing* *ill, &c.*

6. All this shews you both the excellency, and the efficacy of right Prayer; the Apostle *Rom. 8. 26.* tells you, it avails much, *1am. 5. 16.* yet doth not tell you how much, you must find out that both by your own experience and by the experiences of others. It certainly availeth [much,] though happily it avails not always] God hath indeed said that the Children of *Moab* shall go into his Sanctuary to pray, but shall not prevail, *Isa. 16. 12.* yet he hath avowed before all the world that the Children of *Sion* shall not do so, *Isa. 45.* They shall not seek the Lord in vain: their Prayer shall be like *Jonathans* bow, it shall never return empty. God ever hears their Prayers always *ad Salutem* (as *Austin* saith) though not ever *ad Voluntatem*: he ever hears their Prayers according to their necessity, when he doth not hear them according to their Will.

7. First the manner of Prayer; Now that your Prayer may be [*δενός ἐν ἐργασίᾳ*] thoroughly wrought, effectual and available Prayer, to work wonders in Heaven and Earth, *1am. 5. 16.* yea, after a sort Omnipotent as *Luther* said, take these following Directions for managing this duty aright; first before duty, as to the manner of it before, and after it. First of those that are Antecedent or before Prayer. *Direct. 1.* You must be New born, a New Creature; until the Child be come out of the womb, it cannot Cry, no more can you Cry *Abba* Father, so long as you are in the womb of a natural state. *Rom. 8. 15.* God first accepts the person, and then the action or offering, *Gen. 4. 4.* *Heb. 11. 4.* your person must be accepted as *Abel* was, and then your Prayer will be acceptable; you must be Righteous (in Christ) 'tis the Prayer of the Righteous that prevails. *1am. 5. 16.* as it is the Character of the righteous, that they call not upon God. *Psal. 14. 4.* *Paul* was never said to pray until he was Converted from his Pharisaical State, *Act. 13. 11.* So if at any time they do pray, their Prayer is an abomination, *Prov. 21. 17.* and therefore 'tis not accounted Prayer. long Prayers that *Paul* had while a Pharisee were not reckoned Prayer at all: you must first be a Temple of the Holy Ghost, *1 Cor. 6. 19.* and then you will be an House of Prayer.

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1.6.14. and a God that will be Sanctified of all that draw nigh to him, *Levit. 10. 3.* this may help you to a God-sanctifying frame of Spirit: *David* prepared with all his might why? the reason is rendred. The Temple was not to entertain Man but God, therefore must it be more Magnificent, and be more exact in all preparations for it. 1 *Chro. 29. 1.* Christ tells you, he is gone to prepare a place (even a Temple, a *Mansion* of glory) for you, *Job. 14. 2, 3.* and will not you prepare a place for him in that poor heart of yours? Consider also, Secondly, his purity, that the God (with whom you have to do in prayer, is a God of purer eyes than to behold Iniquity, *Hab. 1. 13.* he cannot look upon it, but he must loath it; he cannot behold it, but he must punish it; this calls for a reverential heart, *Psal. 2. 11.* Before him who is in Heaven and you on Earth, *Eccles. 9. 2.* cover your face; if Angels do so that are holy and blessed, *Esa. 6. 2.* Much more you that live in an House of clay, and drinks up iniquity like water, *Job. 4. 19.* and 15, 16. Tremble to bring along with you any Sin unrepented of, unpardoned, lay aside all filthiness; *1. 2. 1.* as the Serpent her poison when she goes to drink, yet with this difference, she after drinking reassumes it again; you may not do so with the Poison of Sin, when you have been drinking of the Rivers of Gods favour, this

is to return with the Dog to his Vomit; 2 *Pet.* 2.22. you must know it again no more, *Gen.* 38. 26. nor have so much as a leering look towards it, *Psal.* 68. 18. much less allow of it, or wallow in it.

9. Would you have leave with God in prayer, then leave Sin, and that for ever? you may not say concerning your sins as *Abraham* did concerning his Servants, and the Ais (which he left at the foot of the Hill, *Gen.* 22. 5. (saying, I will come again to you; but you must take an everlasting farewell of your Sin when you come to your God, and with *David*, keep your self (for ever) from your Iniquity, *Psal.* 18. 23. and as he wash'd his hands in Innocency, when he did compass Gods Altar, *Psal.* 26. 6. So must you wash your heart in that fountain that is opened, *Zech.* 13. 1. Thus *Ruth* did wash and anoint her self before she went up to *Boaz*, *Ruth* 3. 3. and *Esther* purified and perfumed her self for acceptance with *Ahasuerus*, *Esth.* 2. 9, 12. and the Captive *Damocel* was to pair her nails; &c. Before she became a fit bride for an *Israelitish* Bed, *Deut.* 21. 12, 13, 14. and the *Rabbies* say, that a Man might not come into the Mountain of the House of God with his Staff, nor with his Shoes, nor with his Purse, nor with dust upon his Feet; hence *Lovers* were set at the door of the *Tabernacle*, for washing off defilements at their entrance thither;

Exod.

Exod. 30. 18, 19. and *Bernard* used to say at his entrance to his publick Devotion, O worldly thoughts, [*ad Templi Januam manete vos*] stay ye here at the Church-door, alluding to *Abrahams* words, *Gen. 22. 5.* and to *Moses* deed, *Exod. 3. 5.* as above in Meditation. Thus also *Solomon* saith, [*keep your foot, when you enter into the House of God*] *Eccles. 5. 1.* that is, look well to your affections (those feet and out-goings of the Soul) that you offer not the Sacrifice of Fooles. Thus also under the Law the inwards and feet were to be washed, *Levit. 1. 9.* all which do teach you what due and true preparation you must make for your approaches unto God; that you may lift up holy hands (and an holy heart) unto him in Prayer, *1 Tim. 2. 8.* those in *Isa. 1. 19.* That came to God with their hands full of blood, did (as it were) dare him to his face, and they do no less, that come with their hands or hearts full of any Sin.

10. 2dly, of those Directions that are concomitant or in Duty; after preparing for it, comes proceeding in it. When your heart is fixed, or prepared for God, like the Instruments of Musick, when the Treble is in tune, 'tis easie to bring all the other strings into Tune also: you can make no progress in Prayer, unless this heart-string be wound up to a due Note, and all your graces and affections dancing attendance to the duty: so then the first

Direct.

Direct. or Rule, your Prayer must be clean Prayer, be sure you stretch forth your hands in Prayer, with an heart prepared for Prayer, as Job. 11. 13. If thou preparest thine heart, and stretch forth thine hands, and Ver. 14. If Iniquity be in thy hands, put it far away, and let not Iniquity be in thy Tabernacle; and Ver. 15. Then shalt thou lift up thy face without Spot, and shalt be steadfast, &c. which teaches you, that (1.) your heart must be prepared to meet your God, Amos 4. 12. Humbly submitting to his Justice, and heartily imploring his mercy. (2.) That you must stretch forth your hands in prayer (as the begger doth for Alms) in forma pauperis, to receive mercy, or as men Beg quarter for their lives with hands held up over their heads! or lastly, as one that is fallen into a ditch or deep dungeon, and cannot get out, holdeth up his hands, and cryeth out for help; you are fallen into the dark dungeon of Sin, and Christ is your blessed Ebedmolech, that lets down a Rope of mercy (his promises) to draw you out, as Jerem. 38. 12. with all tenderness, if you cry unto him, Psal. 130. 1. And thirdly, those hands you lift up in Prayer must be pure hands, 1 Tim. 2. 8. the Fountain of Divine goodness will not be laden at with foul hands, Esa. 1. 15, 16. The Apostle James gives you good Counsel (cleanse your hands) Jam. 4. 8. and the Prophet Jerem. (cleanse

(cleanse your heart) *Jerem. 4. 14.* and so doth blessed *Paul* (cleanse your self from all filthiness both of Flesh and of Spirit) *2 Cor. 7. 1.* then shall you lift up your face without Spot. That is, you may come to God with comfort and confidence, not casting down your countenance, as guilty *Cain* did, *Gen. 4. 6.* but looking up boldly and cheerfully as *Steven* did, *Act. 6. 15.* (they saw his face, as if it had been the face of an Angel) and then shall you stand stedfast in duty as a Pillar in the Temple, *Revel. 3. 12.* your heart being established with grace, and your mind with peace to serve God without fear, *Luke 1. 74. Psal. 112. 7.* when the heart is thus fixed (as *David's* was) *Psal. 57. 7. & 108. 1.* (twice over in both places) this makes duty more easie; the expert Souldier having his Arms rightly fixed, goes more cheerfully into the Battel; then Prayer will be your business, and you will make work of your work; yea, God himself will not strictly stand upon the (exact) purification of the Sanctuary, but will certainly pass by all your other weaknesses, *2 Chron. 30. 18.* when he sees you prepare your heart to seek God, *Ver. 19.* and when he beholds you (to your ability) sweep out the dirt, wash the floor, spread your best Carpets, uncover your best Stools, and bring forth your best Plate, and Ornaments; setting open the Everlasting door of your Soul to entertain the King of glory, *Psal. 24. 7, 9.*

12. The

12. The second Rule or *Direction* in duty it must be Cordial Prayer, be sure you engage your heart in it, *Jer.* 30. 21. and in every part of it, that your Prayer may be Cordial, or a hearty Prayer, your Tongue and Heart must be (all a long) Relatives, and keep both time and tune together; the principal Element of prayer is the heart, take prayer out thence, and 'tis but a dead thing, that prayer which comes out of the head only, and not out of the heart also, is not Prayer in Gods account. *Ephraim* was a silly Dove without heart, *Hos.* 7. 11. The *Jews* (no doubt) had prayed much and oft during their seventy years Captivity, yet *Daniel* denies that they had prayed at all, *Dan.* 9. 13. (yet made we not our prayer unto the Lord our God, &c.) Seeing, no Affection, nor Heart was in their prayers, all was but lip-labour, they gave God not the Calves of their lips, as *Hos.* 14. 2. but only the lips of their Calves, which God esteemed no better than *Jerobaams* Calves; when the Tongue prays without the heart, 'tis but an empty Ring, the tinkling of a *Cymbal*, *1 Cor.* 14. 15. Expressions of the Tongue without Impressions on the heart, makes no Melody in Gods ear, *non vox, sed votum, non Musica Cordula, sed Cor, &c.* When the inward Sacrifice is not joyned with the outward, God saith (in contempt of it they offer me flesh, *Hos.* 8. 13. Flesh stinks in our Nostrils while
it

it is burning: when both were joyned together, God calls it his *Honey-Comb* with his *Honey*, Cant. 5. 1. *Eleazar* the Priest carried the Incense in his bosome (to shew that prayer should come from the heart) as he carried the Oil for the Lamps in his right hand, the anointing Oil in his left hand, and the meat offering upon his Shoulder, as *Rabbi Elias*, and *Chaskuny* upon *Numb.* 4. 16. telleth us. *David* found in his heart to pray his prayer to God, 2 *Sam.* 7. 27. he did not only say his prayer (with his lips) but he also pray'd his prayer (with his heart.) Prayer without the heart is like the body without the Soul; O how loathsome to man is this latter, and as loathsome to God is the former, then draw you near with a true heart, *Heb.* 10. 22. (for *quod cor non facit, non fit*, that which the heart doth not, is not done at all; if your heart be Right, God will give you his hand, and you may come into the Chariot of Prayer: as 2 *Kin.* 10. 15. which is as the Chariot of *Amminadab*, Cant. 6. 12. but if your heart be not right in the sight of God, as *Act.* 8. 21. *You have neither part nor portion in this matter; and you do but take the Name of the Lord in vain, and God will not hold you guiltless*, *Exod.* 20. 7.)

13. As your Prayer must be hearty or Cordial, so it must be constant which is the Third Direction, constant prayer: and

and this constancy is twofold. First, in duty, and secondly to duty. The first relates to this or that duty of Prayer in particular. The second relates to the duty of Prayer in the general; touching the first, your heart must be constant in prayer. O the backwardness of the heart of Man, to praying work ('twill take a dispensation for a discharge from duty, any small Interruption for a while, to stop the mouth of Conscience, is an excuse from prayer) and O the lubricity and slipperiness of the heart of Man in praying work; as the heart naturally hangs off from it, so it usually, when it comes into it, slips out of it again: 'tis like *Reuben* as unstable as water, *Gen.* 49. 4. though it be not so liquid as water to be poured out (as water) before the Lord, *1 Sam.* 7. 6. *Psal.* 62. 8. (which is the proper notion of prayer, to wit, the pouring out of the heart unto God) there is too much of the stone in the heart, that is yet undissolved into tears and tenderness, *Ezek.* 36. 26. you will find by woful experience, that your heart will not be stedfast with God, but it will start aside like a deceitful bow, *Psal.* 78. 37, & 57. you cannot watch with Christ (in praying work) one hour, *Matth.* 26. 40. you cannot serve the Lord without distraction; Nor attend upon him in prayer, *1 Cor.* 7. 35.

14. Therefore as your heart stands in need of whipping to Prayer, it stands in as much need of

of binding in prayer; never did the Sacrifice stand more in need of binding with cords to the Horns of the Altar, *Psal.* 118. 27. than doth you, loose and slippery heart, of binding with all Spiritual bonds to this Religious duty. Hence it is, that *David* begs of God, Lord unite my heart to fear thy Name, *Psal.* 86. 11. he found it as hard to fix, as the *Chymist* doth *Quick-silver*, which hath a principle of motion in it, but not of Rest; and therefore you are commanded to watch unto prayer, *1 Pet.* 4. 7. *Satan* will be interrupting you as the *Pythonisse* did *Paul*, *Act.* 16. 16. and as the Enemies did *Nehemiah*, *Neh.* 4. 17. he built and watched, and watched and built. So should you pray and watch, and watch and pray. *Satan* is always busiest at the best work, if you stand up (in prayer) before the Lord, he will be sure to stand up against you, *Zeck.* 3. 1, 2. If you be at Gods right hand, *Satan* will be at your right hand; he will thrust himself in among the Sons of God, *Job.* 1. 6. but suppose he tempt you not, your own heart (so far as 'tis unrenewed) will be a tempter to it self, and will wander from duty, the Man in the *Ecclesiastical History*, that was to have an horse given him, if he could say his Lords Prayer, without a wandring thought; cryed in the midst of the prayer (*dabis & Ephippium*) you must give me the saddle too, so lost both horse and saddle, this divided heart, *Hos.* 10. 2. makes us lose many a duty.

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15. The second branch is constancy to prayer, you must give your self to prayer, as David did, *Psal. 109. 4. Hebr. (Vanni Teph-llah)* but I am prayer, as if he had been made up of nothing else, but been a meer compound of prayer; or as if he had done nothing else (in all the world) but poured out his heart to God in prayer. *Chrysostome* moves this Question, why David is called a man after Gods own heart) more than *Moses* or *Abraham*, &c. And for his Answer to it he gives this Reason, because he was more Conversant with God in (both) praying and praising work; he (above all others) turns every providence into a prayer, and his whole Book of *Psalms* consists either of *Hosannas* (in praying to) or of *Hallelujahs* (in praising of) his God. He is the greatest favourite to an Earthly King, that is oftneft conversant with him. Thus David was Gods darling, his special minion and favourite, that was much in Gods bosom in his Divine Colloquies. So that he would be up, and at this praying work three times in a day, Morning, Noon, and Night, *Sal. 55. 17.* and, as if this had been too little for him, he will be at it seven times a day, *Sal. 119. 164.* that is, very often, as often as God hear'd him up an Altar, so oft he had ready his Sacrifice, not as *Formalists* do (that make means their Mediators in a cold careless and customary manner, walking the round of

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duty

duty as the Horse in the Mill, but David roused himself, and cryed aloud, not only (*precem fundere*) but also *Cælum tundere* to batter Heaven by his Prayers, *Psal.* 3. 4 and 107. 6, 13. and 120. 1. and 130. 1, &c.

16. You are commanded in Scripture to pray always, ever-more, every-where, without ceasing, continually, *Eph.* 6. 18. *1 Thes.* 5. 17. *Rom.* 12. 12. *Col.* 4. 2. *1 Tim.* 2. 8. *Phil.* 4. 6. There is no duty so oft commanded as Prayer; it must be your constant Trade; and the Divine breath, which you must constantly draw: *Paul* speaks, *1 Thes.* 3. 10. (*night and day praying exceedingly*) as if his practice had been nothing but prayer. It may have intermission, but never any cessation in sound sense; not as the *Euchites* of old, and *Monks* of late hath imagined; as if God would have men to cast off all care and callings, and do nothing else but pray. For the *Thessalonians* (whom the Apostle bids to pray without ceasing, *1 Thes.* 5. 17, are commanded also to work with their hands, *1 Thes.* 4. 11. And the Apostle tells them, if any will not work, neither shall he eat, *2 Thes.* 3. 10. Men cannot be as Angels in this World, that need no Food, no nor yet as *Lillies* (which Christ speaks of) that neither Card nor Spin, Sow nor Reap, Toil nor take Pains, yet are nourished and arrayed. Every good man must have a particular calling to honour God

is Generation-work, *Acts* 13. 38. which may not be justified out by any duty of his general calling.

(17.) But the true sense is, (1st) that you should observe stated times of prayer (morning and evening) in this sense, the word continually is used, *2 Sam.* 9. 7. thou shalt eat bread at my Table (continually.) You cannot imagine, that *Mephibosheth* did nothing else night and day, but eat at *David's* Table (for he had been an unparalleled *Cormorant*) but only that he would observe his set and appointed meals.

(2d.) 'tis an *Hyperbolic* speech exhorting to frequency of prayer. Thus

Tim. 1. 3. Paul remembered *Timothy* in prayer night and day; Thus he did remember the Romans, *Rom.* 1. 9. as before the *Thessalians*,

1 Thes. 3. 10. you should be as frequent (in Supplication) with your Spiritual Father, as your Spiritual enemies are frequent

(in Temptation) with you, as the flesh, world and Devil (some, or all) do assault you continually; So you had need pray against their

assaults continually, to fetch in strength and relief against them from God.

18. The third sense is, that your prayer should spread it self over all your concerns. As the Temple (that House of prayer)

sanctified the Gold, and all other Materials and utensils in it, *Mal.* 23. 17. So this holy duty of prayer doth sanctifie all things, *1 Tim.* 4. 5.

All Ordinances, all Providences, all Enjoyments, all Employments, prayer doth not only Gild them over, but also turns them into the finest Gold. So that to pray continually is to carry this Temple (as *Austin* called it) about with you at all times in all places, upon all occasions and in all conditions, yea all your life, even to your very death. This Spirit breath must conterminate with your Nature. For the last work of a dying Christian is to breathe out this prayer. *Lord Jesus receive me*. *Satan* has so often blowed out this prayer.

The fourth true sense of praying is to pray and continually, is the keeping of your heart in a praying frame continually, & so that upon all occasions (that occur) you may be lifting up your heart, your thoughts and affections unto God (whom you have seen & wait before you, *Psalm 16:8*) and daring to frequent Ejaculations to the Throne of grace. Thus your Harp (or heart) should be ever kept in Tune for prayer, (as the Soldier hath his Armes ready by him, and right fixed upon any Assault of the Enemy, and as the Smith hath his anvil in his guest Chamber) it is always prepared (though it do not necessarily burn or blaze out) upon your friends coming to be blown up into a Flame, thus you may pray, when you are not yet your self a part to pray, & behold the works of your callings, and besides your Meals for your Soul (in your Morning and Evening

Evening prayer, called the continual Sacrifice,
 Numb. 28. 3, 4. as well as, for your body; you
 have many other refreshing morsels (as to wit,
 occasional *Apostrophes* and *Exclamations*) to
 nourish the inner-man, and to make it increase
 with the increasings of God, through the sup-
 ply of the Spirit of Jesus Christ; *Phil. 2. 19.*
Eph. 4. 16. & *Col. 2. 19.* Thus to pray continually (quod ubi
 et quando occurrit, as Dr. Willer senses; *Rom. 12. 12.*
 as oft as any thing falls out, that calls for Di-
 vine assistance) is not only your duty but your
 priviledge; 'tis like the most precious bicklian
 universal remedy against all diseases, a choicet
 yet a cheape *Catholicon* and *Antidote* works
 against the evils of sinning and of suffering;
 'tis the best and most blest Expedient to
 avoid dangers, to overcome difficulties, and to
 procure both safety and success; 'tis all your
 honest designs. Thus *David* before he
 opens his mouth to the King even in the Kings
 presence, first opens his heart to God, *Ps. 138.*
 1. His suttel and secret *Admiration* and
 as up to God (for ordering his speech by ad-
 dressing his Religion) is called this praying
 to the God of Heaven; and this was his first
 and constant practice upon severall other providences;
Ps. 138. 1. & *Ps. 145. 13. 29.* Thus *Abraham*
 his servant, danted out desires to God, that
 he might prosper in his Enterprize, *Gen. 22. 4.*
 1. Thus *Moses* cryed to God, yet said
 nothing,

nothing, *Exod. 14. 15.* Thus *Hannah* was heard, yet prayed, and thus wherever God sets you up an Altar, you must be ready to offer Sacrifice, crying, either *mentally* or *vocally*, Lord prosper me in this work, Lord protect me in this Journey, Lord direct me in this duty, &c. Thus Christ often did for you

21. The fourth *Direction* is, your prayer must be earnest and intent, or instant; you must not only pray but cry, *Psal. 130. 1.*) *out of the depth have I cryed unto thee, David* there (and in many other places) unto God with his utmost strength, out of the depth of his heart. You must be fervent in it, as well as constant to it; neither the frequency nor the fervency of prayer ought to be abated. Prayer is call'd wrestling, which requires your utmost strength as well as skill; it requires a very strength of your affections, you must be fervent in Spirit, while you are serving the Lord, *Rom. 12. 11.* and be instant as well as constant in it, *Jer. 12.* your heart must be seething-hot as the word there *[SBOYTES]* signifies, your heart must be boiling a good matter as *Dauids*, *Psal. 42. 1.* in the *Hebr.* read thus will be the best cure of wandering thoughts. *Elies* sieze not on Honey while it boiles, *Boetzebub* (the Prince of flies) upon your heart while 'tis boiling any good matter of prayer. God loves not cold prayer, (as men love not cold dishes) yea, even like

hearts are *Nauseous* to him, *Revel. 3. 16.* every offering, that is of a sweet favour, is made by fire unto the Lord, *Levit. 1. 9, 13, 17.* It is three times over, every Sacrifice must have fire in it as well as Salt *Mark 9. 49.* the fire of Zealous Devotion, as well as the Salt of truth and sincerity: yea the Sacrificer (as well as the Sacrifice) must have both those Ingredients (Salt and Fire) in him. You must have the grace of truth (*Psal. 51. 6*) which (as Salt) must dry up those evil humours in you, that would breed the never dying Worm; and you must have the grace of Zeal, which (as fire) must burn up those corruptiōns in you, that (otherwise) would carry you to that unquenchable Fire, *Mark 9. 43, 44, 45, 46, 47, 48.*

22. This blessed Spirit of burning (so call'd, *Isa. 4. 4.* that makes a true and through combustion among your fleshly corruptions) must prevent you of everlasting burnings, *Isa. 33. 14.* as the Sun of the Firmament (with its hot Beams) will eat out the Kitchen-fire, that is upon the Hearth. So this Celestial fire (of Zeal and Fervency for God in prayer, which is indeed a warm beam of the Sun of Righteousness, *Mal. 4. 2.*) will eat out the stinking fire of Sin that is in your heart. This fire of Heaven will devour that fire of Hell (*Jam. 3. 6.*) in you; a live Coal must touch your heart as well as your lips, *Esa. 6. 6.* and you must be baptized,

with the Holy Ghost and with fire, *Matth.* 3. 11. & *Act.* 2, 3, 4. *Elijahs* Sacrifice had not only much water (out of *Kishon*) but also fire from Heaven, to Render it an acceptable Sacrifice, *1 King.* 18. 33, to 39. So you must not only have the water of godly sorrow and Gospel repentance, but also the fire of Zeal and fervent Devotion to make an acceptable prayer unto God. The fire of *Arna*, and the water of *Nilm*, are said to be the *Hieroglyphicks*, of those choice Ingredients of a rightly compounded prayer; God requires hot bread to be set before him daily, *1 Sam.* 21. 6.

23. The breath that a pair of bellows breaths out, is cold breath, and so is it not properly breath but wind; accordingly cold prayers, that are carelessly breathed out, are not truly prayer, but wind and vanity: the breath of a living Man, is not cold as bellows breath, but warm; the lack of fervency is the loss of prayer. God will be cold and careless in accepting and answering, if you dare be cold and careless in asking his face and favour. *Paul* tells you of your great need, both of the shield of Faith (that is defensive Armour) and of the darts of prayer (which is offensive Armour) *Ephes.* 6. 16, 18. Now this dart will not wound your Spiritual Enemies, unless it be well-pointed, steeled and sharpened with Zeal. When the Soldier strikes with his full strength, then doth he give his Enemy the mortal wound.

wound. *Solomon* saith, what you do, you must do with all your might, *Eccles.* 9. 10. you must much more pray (the best of duties) with all your might. *David* danced before the Lord with all his might, *2 Sam.* 6. 14. surely he (much more) prayed with all his might, he prayed and cried with his whole heart, *Psal.* 119. 58, 145. *Sampson* also bowed himself with all his might at the pillars of *Dagons Temple*, *Judg.* 16. 30. and surely had he not prayed with all his might likewise, *Ver.* 28. he should never have been enrolled in that little Book of *Martyrs*, amongst those great Favourites of Heaven, *Hebr.* 11. 32.

24. You must therefore go forth (in praying Work) as the Sun in its strength, *Judg.* 5. 31. and come as a Prince to God. In *forma principis*, as well as in *forma pauperis*, *Joh* 3 1. 37. you should ask as a Son, *Isa.* 45. 11. as a Kings Son, *Judg.* 8. 18. *Jacob* (as a Prince) had power with God and prevailed, *Hos.* 12. 4. and so should all the seed of *Jacob* do, putting forth all the strength both of Soul and Body, (as he did) in wrastring work. Christ prayed so earnestly, that he prayed himself into an horrid *Agony*, so as to sweat clods of blood, *Luk.* 22. 44. *Daniel* prayed himself sick, *Dan.* 8. 27. and *Nehemiah* prayed himself pale, *Neh.* 2. 6. *Hannah* also was so transported in prayer, that old *El* thought she had been drunken, *1 Sam.* 1. 13. 14. lastly, *Elijah* put himself into such a posture of prayer

prayer as could not but strain all the strings of his heart, he puts his head between his knees (to pray) 1 *King*. 18. 42, 45. and by this renting of his heart, (so prayer is called, *Joel*. 2. 13.) and by earnest prayer, *1am*. 5. 17, 18. he procures the Key of Heaven to open and shut it at pleasure, he prayed in his prayer (as *πρωθυμῶς προσευχῶ* imports) there was the prayer of his heart, in the prayer of his Tongue, or he prayed, and the Spirit prayed too in his prayers, according to *Rom*. 8. 26. while we make Intercession in our prayers, the Spirit makes Intercession in and for us: lastly, he did not say his prayers, but he prayed his prayers. Thus must you set all your faculties and graces at work, which all should be exerted and exercised in prayer: do not pour out your Speech only, but your Spirit also into your Fathers bosom, *Rom*. 1. 9. then only is it an heart-transforming duty, *Luke* 9. 29. and then also thundrings comes out of the Temple, *Revel*. 11. 19. then and there breaks he the Mighty Arrows, *Psal*. 76. 3.

25. Thus must you be instant in prayer, (as well as constant) *ἐν ἐκτενείᾳ*. It signifies extension, First, of the duty, Secondly, of the affections in the duty, *Act*. 26. 7. *servant* God instantly, with a vehement extension of Soul, and you must continue instant, *Rom*. 12. 12. [*ἀεὶ καὶ ἐκτενῶς*] constant as well as instant, a Metaphor from hunting Dogs that give not over

over the game till they have got it, all along pursuing it with their utmost strength and best skill. The word [*προσκαρτεροειν*] of the same Root *Eph. 6. 18.* signifies invincible constancy or continuing in utmost strength, So *Col. 4. 2.* you must not only be constant in respect of the time of your prayer, but also be instant in respect of the strength of your affections; you must keep up your heart upon the wing of elevated affections, desiring with *David* that your raised frame may be kept for ever upon your heart, *1 Chro. 29. 18.* when Divine wings are given you, as *Revel. 12. 14.* and you have a Divine wind (the breathings of the Spirit) in your Divine wings, as *Zech. 5. 9.* then keep in the wind, and upon the wing you may not flag and flatten in the duty; If the world whisper in your Ear, or if the tempter jog you on the elbow; Answer them both as *Nehemiah* did the Adversary, *I am about a great work, and I cannot attend you, Neh. 6. 3.* why should the work cease while I come down to you; a Bell may be long in raising, but when once at the height, it rings most tunably, but all the difficulty and skill is to keep it there, that it cease not before the time.

26. In a word, as prayer is your Ambassador to Heaven, so it must be accomplished as an Ambassador; (1.) It must be the Action of your Soul, bodily exercise profits little *1 Tim. 4. 8.* much action and little affection
 avails

availes not; Soul-prayer when 'tis alone, is accepted, but wo to Body prayer when 'tis alone; Soul-prayer is necessary, and Body-prayer is comely, for you are to glorify God with both, *1 Cor. 6. 20. you must lift up your heart, Psal. 25. 1. as well as your hands to your God,* (2.) Not only your Soul must be in it; but an intent Soul, your heart-strings screwed up to the highest note. Thus prayer is called a striving to an Agony, as the Greek word imports, *Rom. 15. 30. and a wrestling; so Rachel wrestled with God in prayer (as well as her Husband Jacob, Gen. 32. 24.) Gen. 30 8. with great wrestlings she obtain'd a Son and called him, Naphtali, i. e. my wrestling, every mercy you win by wrestling in prayer, you may name it Naphtali my wrestling.* (3.) You must pray with your understanding (as well as with your affections,) *1 Cor. 14. 15. otherwise 'tis but Barbarisme you bring to God, and Psal. 47. 8. you must understand your wants and your weakneses, and have the sense of them upon your heart. This will make you cry, and cry loud, and your Soul will follow hard after God and his mercies, Psal. 63. 1, 8.* (4.) Be clothed with Humility, *1 Pet. 5. 5. walk humbly through the work of prayer, Micah 6. 8. Come in forma pauperis.* Thus did *Abraham Gen. 18. 27. the Centurion, Matth. 8. 8. and the woman of Canaan, Matth. 15. 22. Content with Crums, if she may not have bread, and*

content

content to be a Dog, so she may be but Christs Dog. (5.) In faith, *Jam.* 1. 7. you ask and miss, because you ask amiss, not believing that as Gods love mov'd him to make the promise, so his truth binds him to perform it. (6.) By the help of the Spirit, *Rom.* 8. 26. Mary would not serve alone, she would have *Martha's* help, *Luke* 10. 40. So you must have the help of the Spirit, (being all infirmity in your self) you must go forth in his strength, *Psal.* 71. 16. get his hands on your hands and heart, as 2. *King.* 13. 16. to draw the bow of prayer, and lean on him, *Can.* 8. 5. not on self, *Prov.* 3. 5.

27. The last Accomplishment of this Embassador to God is, it must come in the name of Christ: As prayer without the help of the Spirit is but the cry of the Creature, the heart will fall down like the heavy hands of *Moses*, *Exod.* 17. 12. If this stone of help (your true *Eben-ezer*) be not underneath, 1 *Sam.* 7. 12. So 'tis no better then presumption if presented in your own name, or in the name of any Saint or Angel. Christ is the only master of Requests, *Job.* 16. 23, 24, 26. & *Eph.* 3. 12. The old Testament Saints cryed in prayer (for the Lords sake) *Dan.* 9. 17. and the New Testament Saints cry also (for Christs sake, *Job.* 15. 16.) Upon a two-fold account. (1.) As he is the only purchaser of access to God; we are afar off in the first *Adam*, but brought nigh by the
second

second, *Eph. 2. 13, 14.* putting on us his own Robe for acceptance. (2.) He is the only Mediator of the Church, the keeper of the great Seal in Heaven, *1 Tim. 2. 5. Job. 6. 27, 37. and Job. 17. 12.* this is shadowed to you, as (1.) No man was to offer up his own Sacrifice, but he must put it into the hands of the Priest to offer it for him, *Levit. 1. 15, 17. both to bring it and to burn it, &c.* (2.) Every loaf of shew-bread had a dish of Frankincense upon it to perfume it for acceptance, *Levit. 24. 7.* (3.) While the people were praying without, *Zechary* (the Priest) was offering Incense within, *Luke 1. 10.* (4.) The brazen Altar for Sacrifice was placed before the Golden Altar for Incense, to shew, there is no admission for prayer as Incense, till first Christ our Sacrifice give us our entrance, *Exod. 38. 30. and 39. 40* (5.) as *Jacob* got the blessing in the garments of the Elder brother, *Gen. 27. 15. to 29.* So must you in Christs.

28. The second general is the matter of your prayer (as before the manner of it) to wit, according to Gods will, *1 Job. 5. 14.* now his will is known either by his precepts (what he hath commanded) or by his promises (what he hath Covenanted) or by his Prophecies, (what he hath foretold) those must be the bounds of prayer; or more briefly, those three may be reduced into one, for Divine Precepts and Prophecies are propounded to us in the nature of promises, and so the Divine promise is the ground

ground of every right humane prayer: where-
 ever faith finds a promise, it turns that pro-
 mise into a Prayer, and then God turns his
 promise into a performance. Now the Divine
 promise (which is the Christians Charter)
 (I will be to you a God, &c. *Hebr. 8. 10.*
 and all are yours, *1 Cor. 3. 22.*) is wide enough
 in the general, and there is no cause, why we
 should desire its further enlargement. Besides,
 there is no condition you can fall into, but
 there is a particular promise to that condition,
 if the word of Christ dwell richly in you,
Col. 3. 16. So as to find out all those Herbs of
 grace that grow in the garden of the Holy Scrip-
 tures.

29. You are bid to be sober in Prayer, *1 Pet.*
 4. 7. This is, to observe Gods limits, your
 Prayers must not [be *παίδοναι & πνεύματι*]
 childish, and feverish, or distempred Prayers, to
 ask neither [*Illicita*] unlawful things, nor
 [*Inutilia*] unprofitable or hurtful things: you
 may not ask Serpents instead of Fish, nor
 Stones instead of Bread; the Disciples asked
 fire from Heaven upon the *Samaritans*, *Luke*
 9. 55. and the two Sons of *Zebedee* asked the
 priviledge of sitting on the right and left hand
 of Christ, *Matth. 20. 21.* they all went be-
 yond the bounds of a Divine promise, asking
 they knew not what, *Ver. 22.* as Prayer is
 (1.) An act of Adoration, so the following
 of Gods name is first to be prayed for: and
 nothing

nothing else without Subordination to his honour. (2.) As 'tis an Act of Impetration, to your own good and the good of others. 1 Spiritual, and 2 Temporal; the good things of the throne first, and then of the foot-stool, *Judg. 15. 16.* understanding what the will of the Lord is, *Eph. 5. 17.* and referring all to his wisdom, *Act. 21. 14. Matth. 26. 29.*

30. Lastly, the consequent duties after prayer be four; 1 walk humbly; 2 wait patiently; 3 work diligently; 4 wear thankfully what you win by Prayer. First, of the first walk humbly, if you have been truly and thoroughly fervent in your praying work, you will be very apt to catch cold after it, and therefore you must still keep walking after duty, and cool not over hastily, lest you catch a cold, and so a Consumption, as before in the Chapter of Meditation; you should take down your Soul by degrees, and not grow remiss all on the sudden, by letting your Spirit run freely into the World, immediatly after your warm conversing with your God. For there is the danger of deepest withdrawments to humble you, after you have had the priviledg of highest Enlargements to help you, *Cant. 5. 1, 2.* after the Spouse had been most largely feasting with her bridegroom, the very next news we hear of her, is, that she was fallen into a Spiritual slumber; you may suppose it was through the want of this care, the over-indul-

denly

suddenly cooled, and so caught a Spiritual cold, and had she not had a blessed Physitian (that was as willing as able to help and heal her) she might have fallen into a Spiritual consumption; can you be thus wise for your body (in preventing such a danger) the worse part of which you have in common with beasts, how much more ought you to be thus wise for your Soul, that better part which you have in common with Angels? beasts have bodies as well as men, and Angels are Spirits as men have Spirits. O be not more careful of the beast than of the Angel in you.

31. And you must walk humbly (too) after prayer: pride often follows prayer, and the worst pride after the best prayer; you cannot be ignorant of *Satans* devices working in your own heart, 2 *Cor.* 2. 11. 'tis the *Devils* Chymistry to bring evil out of good, as 'tis Gods Chymistry to bring good out of evil: *Beelzebub* (that Prince of Flies) will Fly-blow your best performances, and make you proud of your most Seraphical prayers, as if God were in your debt for them, whereas you have done no more than your duty (in so doing) and 'tis no matter of merit to pay your debt and duty, *Luke* 7. 20. and when you have done all you can, you are but an unprofitable servant, coming far short both of Gods glory and your own duty: Hence ought you to reflect upon your own imperfections (in pray-

er) after Prayer how your heart hath wandred in your work. *Moses* could not keep his hands steady in prayer, (tis only proper to God to have his hand stretched out still) nor you your heart; the best of Men cannot undergo any long intention; you may be weary (in) prayer, when you are not weary (of) Prayer. As this review of your frailty in prayer may humble you, so it may help you against both resting in and trusting to your prayer: alas, in so doing you have been drawing nigh to prayer, not drawing nigh to God, which is the true notion of prayer, and you do verily rest in it, and trust upon it, when your admiring thoughts do (after duty) run out more upon your prayer, than upon your God-hearing prayer. *Psal. 65. 3.* you must forget your prayer, and remember your God, can you but consider the iniquity of your holy things, then prayer will be your nothing, and Christ your all, as in all, *Col. 3. 11.* If it stand for any thing it must be only for an Evidence, not a Satisfaction.

32. The second rule or direction is, wait patiently for an answer to your prayer. When *David* had *Marshall* (as the *Heb. Gnath* signifies) his petitions, and set them in good order, in Battel-array, then did [*Saphar*] look up (*Speculando Spectavit*, Spy on the Watch Tower) to see whether he carried the day and prevailed, *Psal. 5. 3.*

must mind your Arrow you shoot up to Heaven, whether it fall short or over, as *Jonathan* did his, *1 Sam. 20. 21.* what becomes of your Rich Ship you adventure to the Cape of good hope, as the Merchant doth his : how it fares with your precious seed (so Prayer is called, *Psal. 126. 6.*) that you sow upon the Throne of grace (a far more fruitful Soil than that of *Saath* which brought forth an 100 fold, *Gen. 6. 12.*) as the Husbandman doth with his. *Noah* minded what tidings his Dove brought him, and every man minds what message his messenger brings him : you may not cast the angling rod of Prayer into the vast Ocean of Divine love, and never observe what it brings to your hand, if rightly hooked and baited : you may not be as *Pilate* who scoffingly asked what is truth, but waited not for an Answer, *Joh. 18. 38.*

33. You must therefore look up after Praying, and observe what becomes of your Prayer, what access it hath to God, what acceptance it hath with God, and what returns it brings from God. If you believe that God hearkens what you speak to him, *Mal. 3. 16.* there is much reason, that you should also hearken what God will speak to you, *Psal. 8. 8.* you must look out of your self, and up to God, that looks out of himself and down to you, *Psal. 113. 6.* and though this posture of looking up, be a wearisom posture, yet must

you not be weary of it; wait patiently, *Psal.* 40. 1. as those that wait for the morning, *Psal.* 130. 6. in due season you shall Reap, if you faint not, *Gal.* 6. 9. for God waited on you that he may be gracious in the best season, *Isa.* 30. 18. your waiting on God is there called blessed work, and if the great God wait on such a worthless worm as you (*tantus tantillum*, *Job* 25. 6.) how much more must you wait on him; and not offer up *Boethian* prayers (as in the *Apocryphal Judica* Chap. 7. 30. limiting God to 5. days, or giving up all which ought not to be done, *Psal.* 78. 41. to limit God is but to Tempt him; his delaying is not denying, 'tis but a commending his mercy (you beg) to you, *Cito data Vilescunt* Mercies lightly obtained, are but lightly esteemed, and it may be, God stays to bring a great many mercies together, and you will surely look up and not lose that mercy which long waiting hands in to you.

34. The third Direction is, work diligently in the use of the means that leads to the end, *ora, labora*, is the Christians Rule, and the very Heathens could say, *admota manu invocant est Minerva*: you must do your part, if you expect God to do his. *David* will set a watch over his lips, *Psal.* 39. 1, 2. though he begs God to do it for him, *Psal.* 141. 3. the duty is yours, but the ability is the Lords; the care of the means belong to you, but the care of the

and to God: and 'tis not only careless
an cy, but a plain tempting of God to neglect
any means that God gives you to accomplish
the end; you may not expect to stumble upon
mercy, you do not so for the body, (some-
times overusing means) why should you for
your Soul? You are bid to ask, seek and
knock, *Matth. 7. 7.* you must ask with con-
fidence, seek with diligence, and knock with
perseverance. In the sweat of your brows
you must eat your Spiritual bread as well as
Corporal; as you lift up your hands in Pray-
ing for the end, so you must lift up your hands
in practising the means that have a tendency to
the end; be sure you do not first pray against
your Sins, and then go away and sin against
your Prayers; this is but a mocking of God,
and he will not be so mocked, *Gal. 6. 7.*

35. The fourth Direction is, wear thank-
fully, all that you win by Prayer; what you
win by Prayer, you must wear with thanks-
giving; as you have made Prayer your refuge,
you must you make praise your recompence.
Dauids Psalms were not all *Hosannah's*, (or
prayers to God,) but he had his *Hallelujah's*
so, his *Psalms* that were praises of God as
before: Prayer is the seed of praise, and it's
certainly that when the joy of Harvest (which is
parallel to the joy of Marriage and to the joy
of Victory) doth come, that the God of all
joy and comfort should not have his thank-

offering. God took it unkindly from *Herod* that he rendered not to the Lord according to his loving kindness to him, *2 Chron* 32. 28. and he took it kindly from *David* that he made it his spiritual Study and project how to render to the Lord [*what shall I render to the Lord for all his benefits towards me?*] *Psal.* 116. 12. the blessed Man was in a holy Extasie, and in a deep demur with himself, what he might do best for to glorify a God. He had nothing to give, so faith *what shall I render?* and he had nothing good enough to render to him who is the chiefest good. Ten *Lepers* cryed for healing, *Luke* 17. 12, 17. Yet when all were healed, but one returned to praise Christ, and he is praised of Christ. God hath but the tenth of praises, 'tis ten to one whether you preach out of praise, *1 Pet.* 2. 9. as the word signifies.

What you would say by Prayer, what you
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CHAP.

CHAP. V.

Of hearing the Word, the third Religious Duty or Walk of a Christian.

I. THE third Religious duty wherein you must serve God, is the Hearing and Reading of his Word; that you have the word of God to Read and Hear, you must prize as a precious priviledg, and praise the Lord for it, with your heart, lips, and life. God hath deposited a Rich Treasure with you in lending you his Word and Gospel. You might have been begging drops of mercy in Hell at this time, when behold God offers you Oceans of grace on Earth in his Word and Gospel. O what would the damned give (even ten thousand Worlds if they had them) to enjoy such means of grace (yea, but one day thereof) and such days of Salvation as are bestowed upon you; God hath not dealt so with many Nations, nor with many Persons, as he hath dealt with you and the Land of your Nativity. *Psal. 147. 19, 20.* It was a Special favour and vouchsafement to *Israel*, that God committed to them the lively (and life-giving) Oracles, *Rom. 3. 2.* there is a (chiefly) set upon it;

being a matter of great trust; to know your Masters Will is a choice Talent. There is (much) in that of *Luke* 12. 48. (as there was (chiefly) in the other) the word [*παρέδωκεν*] signifies to deposite or lay up, as a matter of great worth. The poor *Pagan* World lay under a long night of darkness (having only the twinkling Star-light of the fallen nature) wherein they wander wofully, yet not so wide as to miss of *Hell*. Their Star-light indeed leaves them [*ἀναπολόγητος*] inexcusable, *Rom.* 1. 20. but cannot lead them to the Star of *Jacob*, the bright and Morning Star, nor to Life and Salvation, *Alb.* 4. 12.

2. God hath magnified above all things his name by his Word, *Psal.* 138. 2. so the words (there) may be read: or as our reading is, thou hast magnified thy word above all thy Name. If God Magnifie his word above all, how should you Magnifie it accordingly while you have the day of Salvation, *2 Cor.* 6. 2. The word must be admired and highly esteem'd, before it have a through work upon your heart, *Alb.* 13. 48. & *2 Thes.* 3. 1, 2. You must esteem it (as *Job* did) not only above your dainties and superfluities, but even above your necessary food (without which you cannot subsist,) *Job* 23. 12. 'tis better to want your daily bread (that perisheth with using) than this bread of life, *Joh.* 6. 27. I had rather want meat, drink, sleep, sight, light, any thing, every

every thing, said *Selnecker*, than want the word of God; and *Luthers* Rapture was, I had rather live in *Hell* with it, than in *Heaven* without it. O then what a blessing do you enjoy in hearing the Word, 'tis [*Epistola Creatoris ad Creaturam*] Gods letter from Heaven to Man, the very reading whereof hath a blessedness annexed to it, *Revel.* 1. 3. So it be but read both with affection and application, which brings a blessing.

3. More particularly, there is a threefold duty to be observed in this Religious exercise, as in the former; 1. Something before. 2. Something in, and 3. Something after. In all these the heart of Man is apt to miscarry, as Christ intimates in two cautions he gives you; *Mark* 4. 24. take heed [what] you hear, and *Luke* 8. 18. take heed [how] you hear. In the former he cautions you about the matter of your hearing, and in the latter, about the manner of it. As to the first of these, you must be like the careful Husbandman who is very choice in his seed, very curious and critical, he will not commit corrupt seed to his fruitful Soil; so neither must you lend your ear to the *Devil* or to any of his *Chaplains*; Sin came into the World, first by the door of the ear; your great grand-Mother *Eve* listned more to *Satans* lies, than to Gods truth; and though the *Devil* be not ever (*Mendax*) a liar, yet is he (*Semper-fallax*) always

alwaies deceitful, speaking truth only with a purpose to deceive, 2 Cor. 11. 3. a cozeners.

4. The Devil did only Equivocate to our first Parents, yet is he called a down-right lyar, *Joh. 8. 84, &c.* He began his Kingdom by a lie, and he upholds it by lies to this present day. O how shameful then, or rather shameless are those *Popish Doctors* that Preach up Equivocation, as a comfortable Doctrine to afflicted *Catholicks*; calling back (as it were) that pest from Hell, and from that old Equivocator: that subtle Serpent when he was but young, out-witted your first Parents, now that he is old, and we young Children, *Eph. 4. 4.* take heed he doth not cozen you either by himself, or by any of his Chaplains, with their finely spun Threds of Popery. Christ saith, *my sheep hear them not, for they know not the voice of strangers, Joh. 10. 5, 8.* for they have their senses exercised to discern good and evil, *Hebr. 5. 14.* yea, they have a Spirit of discerning, *1 Cor. 12. 10.* to discern the mind of Christ, *1 Cor. 2. 16.* Bread from Stones, and Fish from Serpents, and what the Chaff is to the Wheat, *Jer. 23. 8.* they hate every false way, *Psal. 119. 104.* and 'tis impossible for them to be fully and finally deceived, *Matth. 24. 24.* you may know those Impostors by their lightness, as well as by their lies, *Jer. 23. 32.* they shall not profit this people at all, saith the Lord, and yet they may much hurt them, *Lam. 2. 14.*

loose and lewd courses, as well as loud and lying discourses are the brand God puts upon *Satans Spelmen*: by their fruits you shall know them, *Matth. 7. 15, 16.* the evil communication of such (as are Trump and Triumphant in this day,) do corrupt good manners, *1 Cor. 15. 33.*

5. As hitherto of the matter, so now of the manner of hearing. Herein observe those *Directions*, 1. before hearing, 2. in it, and 3. after it. First before, you must prepare to meet your God in this duty also, as well as in the two former, to which I refer you: Moreover, your heart must be prepared for this duty more especially. First *Direct.* by laying aside all filthiness & superfluity of naughtiness, *Jam. 1. 21.* *1 Pet. 2. 1, 2.* when you come to the sincere *Milk of the Word*, your fallow ground must be plowed up, that you sow not among *Thorns*, *Jer. 4. 3, 4.* If your stomach be foul and clogged with bad humours, you first purge it, before you feed and fill it, otherwise what ever you eat will but nourish those corrupt and morbidick Humours: so will it be with your Soul when 'tis clogged with Sin: Christs Market is then fore-stalled, and your heart so fraught with false Lovers, and like the Inn at *Bethlehem*, so full of other Guests, that there will be no room for Christ, *Luke 2. 7.* There is much unsuitableness betwixt a filthy Spirit and the pure word of God, and there-

therefore must you put away all filthiness (both of Flesh and Spirit, 2 Cor. 7. 1.) never to have any more to do with your Idols, *Esa.* 30. 22. pull up every weed and cast it away to prepare for the seed : the House must be swept clean for entertaining the King of glory, *Psal.* 24. 7. 9. *Luk.* 15. 8.

6. The second *Direct.* about preparation is, you must lay aside not only all filthy sins, but also all worldly thoughts and cares of this life, which will choak the seed of the Word, *Mat.* 13. 22. Especially when those Thorns overtop the Corn, which naturally they will do : 'tis a good ground (indeed) 'tis a good heart, wherein grace overtops corruption, and not corruption grace. Wherefore lay Gods charge upon Wordly cares, that they stay at Church-door (with *Bernard*) and at the foot of the hill of God (with *Abraham*) as above; but they must not go up, or in with you, if they presume to press in with you, drive them away, as *Abraham* did the fowls that disturbed (if not defiled) his Sacrifice, *Gen.* 15. 11. The *Rabbies* say, that in the Temple though there was much Flesh for Sacrifice used in it, yet not so much as one Flie was seen stirring there. So not a wandering thought should appear stirring in your worship, especially considering you are the Temple of the Holy Ghost, so should not think your own thoughts, *Isa.* 58. 13. in Gods Temple have more of Sabbath

both thoughts on week-day, then week-day thoughts, will less trouble you on Sabbath-day.

7. The third *Direction* for preparing your heart to this Religious duty is, beware of a prejudiced Spirit, either against the person teaching, or against the Doctrine taught.

1. You may not have a prejudicate opinion against the Teacher; if once you distast his person, you can never relish his Doctrine: the best of Ministers are exposed to prejudice, even Christ himself that (*Palmoni Hamadabber Dan. 8. 13.* or Prince of Preachers) was personally cavilled at, viz. *Is not this the Carpenter?* *Mark 6. 3.* And can any good thing come out of *Nazareth, &c.?* *Joh. 1. 46.* If this did befall that green Tree, what can the dry expect? *Luk. 23. 31.* Hence *Paul* admonished *Timothy* so to behave himself in the Church of God, that none might despise his youth, *1 Tim. 4. 12.* this is a great impediment to a prospering and profiting Gospel: the *Heathen* could say (*Inter senum deliria & Juvenum prejudicia cadit Respublica*) 'twixt the dotage of old men, and the prejudice of young men, the Common-wealth falleth; O that we had not cause to say, that betwixt those two (*cadit Religio*) the common Salvation falleth: the plainest Preachers are exploded by such, as if they stood not in need to be put in remembrance of those things they know, *2 Pet. 1. 12.*

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The end of Preaching is not only to inform the Judgment, but also to reform the Affections; not only to teach Men what they know not, but also to stir them up to practice what they know. 'Tis ordain'd for this, as well as for that, *1 Tim. 4. 6.* and *2 Tim. 2. 14.*

8. Neither *2ly.* must you have prejudice against the truth taught; as those of itching ears, *2 Tim. 4. 3.* not abiding sound Doctrine, as sore eyes not enduring the Sun-shine; the fault is not in the Sun, but in the eyes: so 'tis not in the Doctrine, but in them which savours no Doctrine save that which suits with their itching tempers; being not willing to frame the heart to the Word, but rather desirous to have the Word framed to the heart. Thus Carnal men despise Prophecyng, *1 Thes. 5. 20.* and plain Preaching is foolishness to them, *1 Cor. 1. 21.* though it be under the blessing of a Divine Institution in that phrase (It pleased God) which is not so Solemnly set upon bare Reading the Word: you may (indeed) and must try the Spirits, *1 Job. 4. 1.* and prove all things in order to the holding fast of that which is good, *1 Thes. 5. 21.* as those well-bred *Bereans* did, *Act. 17. 11.* and if you find the grain good, never quarrel with the seeds-man. *Elijah's* food was acceptable to him, though unclean *Ravens* were his *Servitors*: and Curant Coin is not to be refused, though from a *Leprous* hand, yet 'tis ever best (of all others) from a *Barnabas*, a good man, *Act. 11. 24. 9.* The

9. The fourth *Direct.* herein is, beware of presumption as well as prejudice, that you come not to the word with an heart resolved (before hand) what to do, let God and his Ministers say what they please, *Jer.* 2. 25. so as to take your own way, and to follow your own course, *Jer.* 44. 16, 17. as if you scorn'd to bend to truth; this is proud obstinacy or stubborn pride which you must abandon. Say not, you know enough already, for you know nothing yet as you ought to know, *1 Cor.* 8. 2. you must become a fool for Christ, *1 Cor.* 3. 18. and sit down at the very foot of God, *Esa.* 41. 2, to receive his Law, *Dent.* 33. 3. Thus *Mary* sat at Jesus feet and heard his Word, *Luk.* 10. 39. great *Naaman* will learn good from a little Maid, *2 King.* 5. 2, 3, 4, &c. Bring along with you a bored ear, *Psal.* 40. 6. and a bowing heart, as *Samuel*, speak Lord for thy Servant heareth, *1 Sam.* 3. 10. as *Saul* said, Lord what wilt thou have me to do, *Act.* 9. 6. In a Word, pray to God, that all this may be done that he would bless the Word, both for the killing of Sin, and for the quickening of grace, &c. Do you beg a blessing on the food of your Body, and not of your Soul? *Prov.* 2. 3, 5. cry after it, this is your life, *Matth.* 4. 4. *Esa.* 38. 16. *Job.* 6. 63.

10. The second thing you are to mind is, concomitant, as the first thing is preparation, the second is performance, to wit, what is required

required of you in this Religious duty, and 'tis threefold: 1. Attention, 2. Intention, and 3. Retention. 1. Attention of the ear, 2. Intention of the heart, and 3. Retention of the Memory. 1. of the first of these, to wit, Attention of the ear, the ear is the sense of Faith, as the eye is the sense of Love; Faith comes by hearing, *Rom. 10. 17.* God makes the ear to be the Organ of our Salvation (in working Faith by hearing the word) as it was the Instrument of our destruction, when our first parents lent their ear in listening unto *Satans* lies: the Milk of the word is not to go in at the mouth, but at the ear; the ear is the Instrument to take in God by, and not the eye, *Exod. 33. 19.* *Moses* desires to see Gods glory, *Ver. 18.* no (saith God) I will proclaim it, and accordingly he doth so, *Exod. 34. 6, 7.* and thus likewise God doth testifie to *Elias* in a still small voice, (not in visible things as Fire and Earth-quake, but in a voice which is Audible) *1 King. 19. 11, 12.* both those instances teaches you, that teaching by a voice should be the principal means, to bring your Soul to the saving knowledge of God. *Moses* thought that his seeing of God would much confirm him, (as *Papists* think of their seeing of Pictures and Crucifixes) but God rectifies *Moses's* error, and proclaims himself; the good Lord rectifie the *Popish* mistake also.

¶ 1. If Hearing prevail not, neither will Seeing,

Seeing, no not your seeing a man from the dead, *Luke* 16. 27, 31. the *Jews* were so far from believing when they saw *Lazarus* raised from the dead, that they would have kill'd him, for no other fault, but because he who had been dead, was alive again, *Joh.* 12. 10. their seeing of such an one was so far from working Faith in them, that it Transported them into fury; and into such sublime malice and madness, as to make them take up Arms against Heaven it self, as seeking to kill a man, only because God had made him live. They listened as little to him whom they saw, as to Christ whom they heard, but sought to kill [him] also, as well as Christ: Indeed who can believe the Testimony of a mere Creature, that will not believe the Testimony of the Creator himself. So that *Hell* is to be escaped by hearing, *Luke* 16. 29. *Esa.* 55. 3. Hear and live.

12. The deafness of mans ear to hear the Word of God, causeth Christ to sigh, *Mark.* 7. 34. [*εβραϊστί*] he sighed, as if himself felt and fainted under the burden of mans deafness. Until Christ say [*Ephphatha*] be opened, and boar the ear, *Psal.* 40. 6. God may speak once and twice, and man not preceive it, *Joh* 33. 14, 16. There be three vices in hearing which Christ must cure you of, before you can be attentive to the Word of God. (1.) There is a *Carnosity* on the *Tympanum Auris*;

A fleshy excrecence upon the drum of the ear this must be removed to recover natural hearing; so Carnal affections to the World will make you Spiritually deaf to the Word until you be Circumcised in ear, as well as heart by Christ, *Act. 7. 51. Jer. 6. 10.* Thus Herod's carnality (with *Herodias*) made him deaf to Divine Doctrine, *Mark 6. 17, 18.* (2.) There is abundance of bad humours in the brain that make a noise within, so that a voice cannot be heard without. *Intus existens prohibet Alienum.* The head must be purged of those Vapours before hearing can be quick, thus the heart must be purged of Pride, passion, or prejudice, &c. Those bad humours that deafen man to God: the Jews ears were waxen fast therewith, *that they could not hear Christs voice Matth. 13. 15.* (3.) The Organ is sometime hurt by a fall: this is certainly done to the Inner-man, by the fall of the first man, our hearing is wounded till Christ cast out the dead Spirit, *and cry Ephphata, be opened, Mar. 7. 34, 35.*

13. Your heart thus purged by Christ (for *Unguentum pretiosum Vasi fetido non committitur*, precious Ointment may not be put into an unclean Vessel) when Christ hath wakened *Esa. 50. 4. and opened your Ear, Psal. 40. 6.* then attend the word with your ear not as the Word of Man, but as the word of God *1 Thes. 2. 13.* with all due reverence and true affection looking beyond the instrument (which

yet God useth) at the Authority and institution; how the treasure is pretious though in an earthen Vessel, 2 Cor. 4. 7. [*ἐν ὀστέαις τοῖς*] in Oyster-shells, a bright Pearl may be found therein (though contemptible in themselves) by a Divine appointment; that it should be so (*pleaseth God*) as before, 1 Cor. 1. 21. Therefore set your self Solemnly in Gods presence, as *Cornelius* and his friends did, *Act. 10. 33. We are all here present before God to hear all things commanded thee of God:* and as the *Corinthian Convert* saw God in the Ordinance, 1 Cor. 14. 24, 25. when he found that it told him (as once to the *Samaritan Woman*, *Joh. 4. 29.*) all that ever he did, 'tis a curious Critick, *Hebr. 4. 12.* It finds and ferrets out secret Sins.

14. Hereupon must you, (1.) Give your best attention to it; your *plus* and your *prins*, First and most, as to a Divine Institution, whereof God (himself) is the Author, Christ (himself) the matter, and Salvation (it self) of your precious and immortal Soul; 'its end; look well then to your foot, *Ecclef. 5. 1.* as one that expects some blessed News from Heaven, and concerning matters of greatest Importance; Expecting that God will Magnify his Word above all his name, *Psal. 138. 2.* and longing for a word in Season, which will be to you, as Apples of Gold in Pictures of Silver, *Prov. 25. 11, 20.* yea looking upon the

word as a part of Christs purchase, and every Syllable thereof (as it were) written with his precious blood, and therefore desiring not only to hear it, but also to feel it and to taste of it; that your heart (as well as your hand) may handle of the Word of life, 1 *Joh. I. I.*

15. And (2.) You must attend it often, as often as you can redeem time from your other Employments, to embrace such a Blessed and golden opportunity: the Reason is, you will never find your heart in the same frame (at the next opportunity) that the Word left it in at your last audience of it. This is the disadvantage of the Ministry above all other callings in the World: a Minister of Christ never finds his work as he leaves it; the *Carpenter*, the *Goldsmith*, the *Potter*, (and men of all callings) find their work next morning as they leave it over-night; but a Minister of the Gospel, doth not find the hearts of his hearers the following Sabbath, in the same frame as he left them in the foregoing: he sent them away with warm hearts, but they return to him again with cold hearts; So that he hath a new fire to Kindle, his *Iron* to heat again before it will be Malleable to the hammer of the word, *Jer. 23. 29.* his wax (that is now grown hard by lying in the cold) to mollify again before it will take the Impression of the Divine Seal, *Rom. 6. 17.* therefore doth he pray for this before he Preach: you will assuredly and by woeful experience

perience find your heart not as the materials in other callings, abiding in the same frame and tenure as they are left, but rather as the flesh of the *Peacock*, which (*Naturalists* say) though Roasted over night, will be Raw in the next morning; pray then with *David*, keep this frame for ever on me, *1 Chron. 29. 18.* when you are warm'd with the word, and lay your Soul often under the droppings of the Sanctuary, for reforming your affection, as well as for informing your Judgment, *Isa. 28. 10.* Here a little, & there a little, & all little enough.

16. Thirdly, you must attend the word without drowsiness: if you sleep at the word, the envious one will be sure to sow his tares while you do so; *Matth. 13. 25.* Remember *Eutichus*, *Act. 20. 9.* you may get a worse fall than he did: you may fall from the high pinnacle of profession, to the low pit of prophane-ness, from the third Heaven, to the lowest Hell, where you shall have no *Paul* to take you up and recover you: did you ever see a Man sleep at his Markets, and so go home empty, neglecting to buy the Provisions (for himself and his Family) that he came thither for? Your errand to Gods Market for your Soul is (or ought to be) to buy the truth, *Prov. 23. 23.* O go not home empty-handed, empty-hearted; did you ever see a man fall asleep in taking and telling of *Moneys*, such an one cannot tell whether he take right *Money*, or

wrong, and is easily Cheated. Yet alas, how many by so doing put an everlasting Cheat upon their own Souls, falling not only into a natural, but also into a Spiritual slumber while they are taking and telling of Divine truth, which is the only Currant Coin in the Court of Heaven.

17. Alas poor Soul, if you do so, I cannot say of you, as Christ once said of *Lazarus*, (*Joh. 11. 12.* If he sleep, he shall do well) but the contrary, if you sleep in an Ordinance, you both do, and will do, very ill; you can neither take nor tell [even] saving truth when it is told out to your hand and to your heart. As the Apostle saith, what! have you not Houses to eat and to drink in, *1 Cor. 11. 22.* So I say, what! Have you not Houses to sleep in? But you will shame your self, and despise the Church of God. Shall I praise you in this? I praise you not, O little do you know what drops of the Divine unction (that flows from the two blessed Olive-Trees (Christ and his Spirit) *Zech. 4. 2, 3, 12, 14.*) Runs by your Vessel, while you shut the mouth of it, by your falling asleep. Spare-diet on that day is a good *Antidote* against that evil, and sure I am a truly thirsting Soul, that followeth hard after Christ, *Psal. 63. 1, 2, 8.* hath the right Spiritual *Antidote* (as spare-diet is the natural against it, Such as wake much in *Taverns* and *Ale-houses*, will be sure to sleep much in the

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Ordinances, and they that dare do so, and can be pleased with themselves in so doing, may justly suspect their own state and standing Godward. Such as sleep to God, God will sleep to them; and 'tis just (saith Mr. Robert Bolton) that such be plagued with some sudden vengeance from Heaven, for neglecting so great Salvation, *Hebr. 2. 3.* to become Examples to others: 'Tis Gods great mercy, his plagues are suspended. God will (sooner or later) send out his Summons for sleepers.

18. Fourthly, you must attend the word without weariness, as well as without drowsiness, those two very often go together. If Nero were so angry with *Vespasian* for being weary of, and falling asleep at his Musick; O what will the great God be, if you both be weary of, and fall asleep at his sacred Ordinance: you must shake your self from sluggishness as *Sampson* did, *Judg. 16. 20.* and not cry out, O what a weariness is it, *Mal. 1. 13.* and when will the Sabbath be over, *Amos 8. 5.* if in the stocks all the while you sit there; consider how Christ standeth and knocketh at the door of your heart (and this he hath done many days, and weeks, and months, and years) yet is not weary, *Revel. 3. 20.* although the posture of standing be a wearisome posture, and the action of knocking a wearisome action: yet his leggs ake not with standing, nor his hands wearied with knocking, *Esa. 59. 4.* shall

the Master wait and wait (long) upon the servant without weariness, and dare the servant be weary with waiting [a while] upon his Lord and Master? Such as have maintenance from the Kings palace, or are salted with the Kings Salt [in their Salaries,] as *Ezr. 4. 14.* Must not be weary with waiting in his Service: 'tis the brand of the Child of Perdition, to have eaten of his Masters bread, and yet lift up his heel against him, *Psal. 41. 9.* *Mat. 26. 23.* How many lift up their heels, to go away from Christ in the Ordinance, if they do not lift up their heels to war against him.

19. Know you not (saith the Apostle) that the Saints shall Judg the world, *1 Cor. 6. 2.* but alas the very Ox and Ass doth Judg such persons by their knowing and waiting on their Masters Crib, better than they, *Esa. 1. 4.* Some cannot sit above an hour, as if all spoke after were un sanctified matter, and born out of due time. Surely 'tis easier to hear with the ear than to cry with the voice; there is straining and stretching of both lungs and sides in this, but none in that; yet the Worshipper of the Idol [*Diana*] could cry out (with an extended voice) for the space of two hours (great is *Diana* of the *Ephesians*) *Act. 19. 34.* yet some cannot hear with the ear above an hour. O Consider, your Lords Heaven and Happiness (for which you are hearing, and which

prepared for all that hear aright) is more than of an hour long; and shall man make the Ephab of his Makers Worship so small, *Amos* 8. 5. when his Maker hath made the Omer of his Wages so great? *Exod.* 16. 36. Our work is not the tenth part of our Wages. Alas, Shall the Cedar of Lebanon, woo and suit the Thistle in Lebanon for a Marriage, as (*2 King.* 14. 9.) And can the poor Thistle be weary of such wooings, such suitings, and such beseechings?

20. Fifthly, you must attend the word without wandrings as well as without weariness: you must serve the Lord without distraction, *1 Cor.* 7. 35. as before, David loved the word of God so much, that he hated all vain thoughts, that would have distracted him in it, *Psal.* 119. 113. he (as it were) shrinks out of himself into his God, when the wicked one touched his heart with wandring thoughts: alas the Plague of Flies is upon the fal'n nature of Man, (as it was upon the land of Egypt) from *Beelzebub* the God of Flies, pray the Lord so to expel them, as not one may be remaining, *Exod.* 8. 31. & *10.* 19. Those flocks may not feed before the Mount of God, *Exod.* 3. 4. 3. and those Fowls may not rest on your heart, as *2 Sam.* 21. 10. that (as *Haman*) would ravish the Queen (the Soul) even in the Kings presence, *Esth.* 7. 8. hang them up, *V. 10.* or at least drive them away, *Gen.* 15. 11.

21. The second duty in the Act of hearing is, Intention, (as before Attention) there must be Intention of the heart, as well as Attention of the ear, *Luke 19.48.* [*ἤνευεν*] (*pendebat ab ore ejus*) the people (there) were so intent and earnest in hearing the word of Christ, that they did (as it were) hang their ears at Christs mouth, and tied them to his very Tongue. Thus first you should hear as for your life, and as for your last; just as Prisoners hear their Prince that Judgeth them at the Bar, when every word he speaks to them is either life, or death: Or as *Benhadads* servants did hear the King of *Israei* (whom they expected to find a mercifull King) *1 King. 20. 31, 32, 33.* How did they watch every Word, and how did they catch at the word, [brother] you must hang on God (in his Ministers) as the Babe doth upon the breast, and as the Bee doth upon the flower. (2ly.) Open your heart, *Acts 16. 14.* God bids you open your mouth wide, and he will fill it, *Psal. 81. 10.* This [*ὀλιγοψυχία καὶ ὀλιγοπιστία*] your narrow Soul, and your narrow Faith will spoil you in this Ordinance; you should bring large Sacks, and such as will open wide, when you come for the Corn of Heaven to the Lord of Heaven and Earth, as the *Patriarks* did when they went (in a Famine) for Corn to the Lord of the land of *Egypt*, *Gen. 42. 2, 3, 6, 25.* Your *Ioseph*, your *Iesus* (I dare assure you) will be kinder

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to you (if you so come unto him) then ever that *Joseph* was to his Brethren, whose rough words were (indeed) somewhat discouraging, but his smooth deeds were wonderfully encouraging; he sent them laden home not only with Corn, but with their Money too, *Gen.* 42. 7, 27. & 44. 1. *yea with Food as much as they could carry.*

22. (3^{ly}.) You must bring an enlarged heart; The greater your Vessel is, and the wider mouth it hath, 'tis not only the sooner filled, but you carry so much the more water home from the Conduit also, *Joh.* 4. 7, 28. Christs Ministers (that beseech you in Christs stead, *2 Cor.* 5. 20. are compared to Clouds, *Jude.* 12. Upon a three-fold account. 1. As they are driven to and fro. 2. As sustained (like Clouds full of water) by the mighty power of God. 3. As dropping down refreshing rain upon the drouthy Earth; now as the dry ground gapes for Rain, so should you for the word. *Hebr.* 6. 7. *Deut.* 32. 2. *Ezek.* 21. 2. They waited for *Job* as for the Rain, *Job* 29. 23. Which in those hot Countrys was heartily longed for, and highly prized: and they opened their mouth wide (to him) as for the latter Rain, That is, they listened as for life, and gaped as if they would have eaten his words. Such a Divine thirst *Dauids* Soul abounded with, in his dry and thirsty land, *Psal.* 63. 1. & 42. 1, 2. & 119. 20, 81. And the Spouse, *Cant.* 2. 4. Crying

Crying stay me with flagons. 'tis not a drop, or a Spoonful, or a little Cup full that will quench her thirst, but she must have whole Flagons. You should come to an Ordinance, just as *Behemoth* came to *Jordan* in his thirst, *Job.* 40. 23. The *Elephant* is such a thirsty Creature, that he swalloweth abundance of water at one of his Mighty draughts; he fancies (when he comes to drink) he can drink up a *River*, and draw up great *Jordan* at one draught into his mouth; and so great is his thirst, that he is said to take the whole *River* with his Eye, *Ver.* 14. his belly is better fill'd (it seems) than his Eye. O that you could come with such an intent Soul to the Ordinance, as if you could swallow up the whole blessing of the Ordinance your self, and drink it all up at one draught. Suppose you could thus *Monopolize* and appropriate the blessing, yet this would be no damnifying of others; there is no envy in Spiritual things, which may be divided (*in Solidum*) in the whole, each Soul may have a whole blessing, without wronging one another; 'tis otherwise in Temporals, the World admits not of Rivals, as being conscious of its own scantness, and not having enough for all.

23. Fourthly; Be Reverent as to God. The over-grown *Heathen* (though a *King*) *Eglon* shames and condemns many hearers in our day; no sooner doth he hear *Ehud* say,
 I have

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I have a Message from God unto thee O King, but presently he arose from off his seat to receive it with Reverence though it proved a sad Message, *Judg. 3. 20.* *Yet the worshippers of the true God do not now raise up themselves, nor raise up their hearts to receive a Message from God to them,* though it be not a Message of death and destruction (as that to *Eglon* was) but a Message of Life and Salvation. Fifthly, be earnest, you must hear the Word of God earnestly, as blessed *Baruch* is said to repair the Wall of *Jerusalem* earnestly, *Neh. 3. 20.* That is, with all his heart, Soul and strength, being vexed with himself that he had begun no sooner. The Hebrew word (*Hichrah*, hence the Latin [*Ira*] for Anger) signifies there (he burst out into an heat) as being angry at himself, that he had done no more, and at others also that they had done so little: Hereupon in an holy fume and fervency he finishes two parts (and that quickly) while others were busy but about one piece: a ready heart makes riddance of Gods work, and will kindle its own heat from others Mens coldness, and quicken it self from others slothfulness: what you do, you must (saith *Solomon*) do with all your might, *Eccles. 9. 10.* If every Civil work, much more this Spiritual (which is of greatest Importance) the strength of your affections must be here as well as in Prayer. Take heed how you hear as before.

24. In a word, (Sixthly,) to hear with Intention, is to have your heart affected with what you hear, so as it may not only make your heart burn, as theirs did, *Luke 24. 32.* but also melt kindly under it, as *Josiah's* tender heart did at the hearing of the Law. *2 Chron. 34. 27.* yea and rejoyce greatly when you are made to understand it, as the people did, *Neh. 8. 12.* your heart leaping within you at it, as the Babe sprang in *Elizabeth's* womb when (not the Lord himself, but.) The Mother of our Lord spake to her, *Luke 1. 41.* not only hear, but feel Gods voice, *1 Joh. 1. 1. (1.)* You must desire earnestly to hear Gods voice as well as hear Mans; God saith in this Ordinance to his Angels of the Churches, as he said at the Creation (as some sense it) to the Angels (that left not their first state and habitation, *Jude Ver. 6.*) *Let us make Man, Gen. 1. 26.* So here, let us both join together to make Sinners Saints. Ministers of God are [overseers] fellow-labourers with God, *1 Cor. 3. 9.* and who would not but labour heartily with so sweet a companion; he joins his Spirit to their word, and makes them Preach all sorts of Sinners into another (even into the Divine) Nature; you may not then be satisfied, till you feel God speak as well as hear men speak, till God speak to your heart with a strong hand, as he did to the Prophet, *Isa. 8. 11.* till he Single you out from others, and speak to you with efficacy.

Many

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Many hear a Noise of Christ that do not hear (the) voice of Christ, *Act. 9. 7.* with *22. 9.* (Eightly,) mix Faith with the word, be sure you mingle the Word with Faith, those two meeting together makes a precious Confection, a blessed mixture, *Heb. 4. 2.*

25. The third particular is, retention of memory, 1. It must be laid up in the head, that the Word you hear must not be like breath upon steel, that is soon on, and as soon off again: nor as day-flies (call'd *Ephemera*) that are bred at noon, and dead at night. Nor as the morning-dew that soon goeth away, *Hos. 6. 4.* The Sun arising soon licks it up from off the Earth: In the hearing of the Word a blessed dew drops from the Clouds of it, *Deut. 32. 2.* but it should not go away as the dew. If you cannot stay it, but it will go away, then pray, that however some *Manna* may still remain, as *Exod. 16. 14, 15.* the *Manna* did come down with the dew, *Ver. 13.* Christ (that bread of life, *Joh. 6. 31, 32.*) comes down in the Ministry of the Word, *Psal. 110. 3.* the dew covered the *Manna*, hence is that promise of hidden *Manna*, *Revel. 2. 17.* when the dew was gone, the *Manna* remained for the people to gather, O get an *Omer* full of this Angels food, put it into the Golden Pot of a sanctified memory, and lay it up before the Lord, *Heb. 9. 4. Joh. 33. 34, 35.*

26. You must (with *Mary*, *Luke 2. 51.*) lay

lay up all Christs sayings in your heart; though there be but a little distance betwixt the head and the heart, yet 'tis a long time ere the Word get down from the former to the latter: yet this must be done, *Luke 9. 44.* let my sayings (saith Christ) not only sink down into your ears and head, but also into your heart, the Word should be hid there (*Psal. 119. 11.*) If you desire a preservative from Sin; you must treasure it up there, till it be kindly wrought upon your heart, and become an Engrafted Word, *Jam. 1. 21.* till you have an Inclination to it, and a delight in it, then it Incorporates and becomes one with you, and you with it. Thus the Word must Sink as well as Swim, 'tis not enough that it Swim in the head, but it must also Sink down into the heart: God promiseth to give an heart to know him, *Jer. 24. 7.* in that New Covenant; 'tis not an head to know him, though the head be the seat of notional knowledg, yet the heart is the seat of that which is practical and experimental. The seed of the word abideth, *1 Joh. 3. 9.* only in honest and good hearts, *Luke 8. 15.* there be three bad sorts of hearers to one good; how oft doth *Satan* (that Prince fowle of the Air) pick up that seed, which is sown on the highway of the head, and sinks not into the heart.

27. None ever (that was wise) went to the Well, for a Pitcher of Water to spill it by the way; Jewels are to be lock'd up carefully

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and not cast at our heels, for fear of Theeves; no wonder if the grand Thief (*Satan*) steal away that word you are careless of your self, he is to blame for robbing you of your best Riches, but who is blame-worthy that leaves open the door? The *Samaritan Woman* went to the Well for water to carry it home, *Joh. 4. 7.* and *Ruth* gleaned in *Boaz* field to carry home to her aged Mother at Home, *Ruth. 2. 19.* Is not the Lord kinder to you than *Boaz* was to *Ruth*, who let her glean among the sheaves, and bid his servants *let fall handfuls on purpose that she might gather them?* *Ver. 15, 16* be sure you bear out what you gather of the Corn of Heaven, & carry it home with you as she did, and Scatter it not by the way; your Memory must not be as the Sieve or broken Vessel, that lets all the liquor of life run out: if it be so naturally and in Worldly things as well as Heavenly; yet know for your Comfort, the oftner that the Vessel hath water in it (though all the water run out) yet it leaves the Vessel cleaner than it found it. A retentive faculty, until there be a due segregation, is necessary to an healthful body, and no less is it necessary to an healthful Soul: yet must not your memory be as the Sponge to suck up puddle-water as well as purest Wine; but rather like the Fan that blows away the chaff, while the solid Wheat abideth; and like those in *Mat. 13. 48.* You must gather the good fish into this Vessel (of

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a Sanctified memory) and cast the bad away,
as *Moses*, slay the *Egyptian* (when you meet
him) but save the *Israelite* alive: wise *Virgins*
distinguish 'twixt meat of Gods sending, and
that of the *Devils* cooking.

28. The consequent duties after hearing, be
(1.) What concerns your self keep in ever-
lasting remembrance, *Prov.* 4. 20, 21, 22. as
you must not be like the hour-glass that run
out one way as it comes in the other way
or as the Hogshead that lets go the Wine, but
retains the dregs: So you must be like those
Vessels that let go the bran, but retain the pure
Wheat; 'tis your Spiritual health and life
Ver. 21, 22. (2.) Meditate upon what you thus
remember, *1 Tim.* 4. 15. Which is as the be-
lows of the Soul that kindles holy affections
if you chew the Cud, you are a clean Sacrifice.
(3.) Repeat it, the whole Book of
Deuteronomy is but a Repetition of *Moses* for-
mer Sermons in his foregoing Books: as a man
that comes into a Garden of Flowers and
Spices, is not content with the present fragran-
cy thereof, but carries home some of them in
Nose-gay for his future Refreshment; when
you have been in the Garden of Spices, and
felt the savour of Christs ointments, carry some
home, and pound them for use; Repeating
(yea, and conferring) is as the pounding of
those Spices, this makes them smell sweet
indeed. (4.) Turn all into prayer, that you

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may not only repeat it in your lips, but especially in your life, *Luke 11. 28. Ezek. 33. 32. Jam. 1. 23.* The best Repetition of Sermons is in the life; Sermons should be felt and lived as well as heard; then is the root of the matter (or word *Hebr.*) indeed in you, *Job 19. 28.* when it brings forth fruit, *Col. 1. 6.* and the stalk of wickedness, *Ezek. 7. 11.* Will be outgrown.



C H A P. VI.

The fourth Religious duty (another walk of a Christian) is the Ordinance of Singing.

Seeing the Saints are called Singing Birds *Cant. 2. 10, 12. (the time of the Singing of Birds is come.)* 'Tis a thousand pitties that any of those Singing Birds, should lose this Ordinance of Singing as if it were still Winter with them, and as if the Spring time of grace were not come upon them; or as if it were the mowting Month with them, as it is with some Singing Birds (which having some dimper in their Voices, Tongues, or Breasts)

Sing not at all in that Month. The Saints of the most high God, should rather be as the Birds from the Canaries that warble out their pleasant Notes, all the Months of the Year; seeing the time of the Singing of Birds is come upon them. And they are made able to say (in the witnessings of the Holy Ghost, *Rom. 9.1.*) that their Sins are pardoned, their persons are accepted of, and *their names are writ in the Lambs Book of life.* This is the true Singing time and they should rejoyce in this, *Luke 10.20.* And rejoyce evermore, *1 Thes. 5. 16.* ye in every thing give thanks, *Phil. 4. 4, 6.* alwaies warbling out the high praises of the most high God which is ever comely for the upright, *Psal. 33. 1.*

8. The Method of my discourse upon this Subject shall (in Gods strength) be thus managed. 1. In showing you the grounds, reasons and arguments (at least some of them) that may be alledged for it. 2. The Answers to those Objections that are usually urged against it, and of both briefly. First of the first of those. The first Argument to enforce this Religious duty is taken from the Divine precept, all Divine Worship must have a Divine Warrant; this is (*principium aeternae Veritatis*) a maxim of everlasting truth, and will prevail against all contrary assertions: And assuredly there is no duty (next to Prayer) that is more pressed (both in the Old and New

Testament

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Testament) by the most (holy) God, although it be so little practised by (Sinful) Man. But waving the old Testament precepts (which are liable to more exceptions) the New Testament precepts are most cogent, and they are principally three, (*Eph. 5. 19. Col. 3. 16. and Jam. 5. 13.*) that in the mouth of three Witnesses this great truth might be established; as saith the Law.

3. The second Argument, is taken from Divine presidents, (waving the Old-Testament in this also) as before in Divine precepts; and they are three likewise, as *Mat. 26. 30. Act. 16. 25. & 1 Cor. 14. 15.* The example of Christ (himself) is the (*Regula Regulans*) rule ruling, and the example of the Apostles is the (*regula Regulata*) rule ruled. You cannot Write after a better Copy, than after Christ, and after his Apostles so far as they followed Christ. His Pattern is for your Practice, and he will not be a Saviour to you for happiness, unless he be also a Samplar to you for Holiness; you must either tread in his steps here in this world, or you shall never lodge in his bosome in the World to come; and you should follow them, who through faith and patience do now Inherit the promises; *Heb. 6. 12.* Follow the white-side (though not the dark-side) of this Cloud of Witnesses; *Heb. 12. 1.*

4. The third ground is Antiquity, *pure Antiquity.* This may give light, when all other lights

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lights are out; the laudable and comely customs of the primitive Church ought to be observed, *I Cor. II. 16. as Water, the neerer that it is to the Spring, the purer doth it run in the stream,* so is Antiquity in customs, the neerer to the Apostles times, before the man of Sin arose, *Rev. 13. 1. to foul them with his foul foot, Ezek. 34. 18. the purer they are and so are justly deserving a due esteem and diligent perusal in matters of fact, which (they) must needs know better than others after them.* 'Tis true the universal practice of Churches is no Rule for the word of God is the only rule, and *custom without truth is but a mouldy Error, and as a Cipher without a figure:* yet when the customs of the Church are backed with both Divine precepts and Divine presidents it should ever strike a Reverence upon the heart; Gods word is truth, *Joh. 17. 17.* and 'tis that which must institute all Ordinances such customes, as hold not a consonancy to the word, are vain, *Jer. 10 3.* and ought to be abolished: but in the duty of Singing custom and truth meets together; 'twas the practice of him that was truth it self; and (*primus Cujusq; Generis est mensura Reliquorum*) the first of the kind is a Rule to all the rest. Christ was first in this Gospel-Ordinance, and the Primitive Churches followed him herein, *Justin Martyr, Terrullian,* and others testified having their (*Cantus antelucanos*) Singing praise to God and Christ before day.

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5. The fourth Reason for reviving this Gospel-Ordinance, is the universal Obligation that lyeth upon all to perform it. 'Tis a natural duty (as well as instituted and moral duty) hence all lys under the Obligation of it. Even all Creatures that receive mercy from God, should return duty to God; *Let every thing that hath breath Praise the Lord*, Psal. 150. last. To wit, in their kind and after their manner; yea the whole Creation, all the works of God (whether *Reptilia, Aquatilia, terrestria* *ceu* *Cœlestia*, creeping things, Fish, Fowle, Beasts below, and Stars above) shall praise God, Psal. 145. 10. *all joins in consort with the Saints in praising work*. 'Tis indeed chiefly Mans work as he is Gods Master-piece, and endowed with both Speech and Reason above other Creatures. Yet 'tis not Mans duty only, though it be (his) chiefly; all Creatures do owe an Homage of praise to their Creator, and all men may know either by the light of nature, that this duty is natural or by the Law of God, that it is moral (besides what hath been said of its Institution in the Gospel) 'tis pittie that Man should rob God. Or as the *Hebr.* is, *Mal.* 3. 8. will *Adam* pil-
lage *Elohim*? to wit, of his praise: and 'tis the greatest pittie that this should be done not only by *Adam* or Man in general, but also by any of the best of the Sons and Daughters of *Adam*, or of *Man* in particular.

6. The fifth Argument is the Excellency of the duty above bare Reading: Singing the word of God in meetre, is fuller of Vigour and Spirit than Reading it in prose, which of it self, and in its own nature is a far more faint and feeble strain, and hath not that sweet delectation in it to the Godly mind, as frequent experience doth easily demonstrate: how oft is a gracious Soul even elevated herein above it self? thus *David* had his unspeakable ravishments in this Ordinance, and therefore as being much vexed with his own natural dulness, he stirs up himself as *Deborah* had done before him, *Judg.* 5. 12. *Awake Deborah, Awake, utter a Song.* So he awakes his tongue (which he calls his glory) his harp and his heart too for this duty, wherein he found so much sweetness, *Psal.* 57. 7, 8. & 108. 1, 2. & 104. 33, 34. & 119. 103.

7. *David* did not only raise himself up from his indisposing drowsiness (going out with *Sampson* to shake it off from him, *Judg.* 16. 20.) but he reckons Gods statutes (which he made his Songs in the House of his *Pilgrimage*) to be better to him than thousands of Gold and Silver, *Psal.* 119. 52, 54. and they were the rejoycing of his heart, as his best inheritance, *Ver.* III. *Thus should the word of Christ dwell in you Richly,* *Col.* 3. 16. [*ἐνικητε ἐν ᾧ πλουσίως*] Indwell in you: It must be in you and in you again, well digested and turn'd into juice

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juice and blood, and this cannot be so well effected by a bare and cursory Reading the Word, as it may be by Singing it; wherein there is a distinct and fixed Meditation upon it, and upon every Syllable of it while 'tis leisurely sounded out by the voice: the longer that you ponder it in your mind, the more likely may it have a strong influence on your affections; this pausing and pondering doth chase, supple and work the word into your Spirit, and so makes it both a refreshing and a ravishing Ordinance to you, having a more spiritfule violence upon your heart than bare Reading; for hereby Gods word takes a deeper Impression upon you, and those things that you did know before, come to be better known, and more graciously understood, the Spirit of God Sealing them upon your Soul; then doth the word of Christ dwell in you Richly, and you give rich and liberal entertainment to it, and you will account all other but trivial trash to this true treasure.

8. The sixth Reason to enforce this Gospel-duty, is, as it is an Ordinance that is comfortable to Man (oft sweetning his Spirit for God and Godliness) so it is an Ordinance very acceptable to God; not only *Solomens* Prayer to God, but also his praising of Ged had a most gracious acceptance with God. The fire that came down from Heaven upon his Sacrifice, 2 *Chron.* 7. 1, (as a visible evidence of accep-

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acceptation) was after both his praying and praising work, *1 King. 8. 55, 56. & 62.* He blesses the Lord in a standing posture (as well as the People) when he had done praying to the Lord in a kneeling posture, *Ver. 54, 56, 57.* and this Ordinance of Singing praises to God is the more acceptable to him, as it hath a more copious and ample profession of Piety in it, (than in other Ordinances) when the word of Christ dwells in us Richly, to make us Sing indeed, *Col. 3. 16.* for 'tis an Ordinance that contains in it an universal personal performance and Action; every one must be an Actor in sounding out the praises of the God of Israel. *Psal. 148. 11, 12, 13.* Both *Princes and Peasants, both young Men and Maidens, both old Men and Children.* None are too high to do God Homage in their persons (not by a proxy) but as they are bound to do it (as men) so they are doubly-bound to it (as great men) and none are too low to pay this tribute of personal praise to God. Hereupon the Psalmist Summons in all things to pay their Rent to God, he Factouring (as it were) among all Animate and Inanimate things to bring forth their proper praises to God.

9. This duty hath such acceptance with God, that he hath put a double honour upon it, 1. In this World, 2. In the World to come. 1. *Here* God hath honour'd it with gracious effects

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effects far above the reach of either Nature or Art in two things. (1.) *In allaying the evil Spirit*, 1 Sam. 16. 24. The sound of *Dauids Harp* (which could not be available alone) was quickened with the spiritual Song (wherein the breathings of the Spirit were) these altogether made *Saul* well altogether. (2.) *In Ministring to the good Spirit*, 2 King. 3. 15. *Elishah* (finding himself indisposed) calls for a *Minstril* (supposed to be some Godly *Levite*, skilful in singing *Dauids Psalms* upon his Instrument of Musick) this prepared him for Prophecying, which (without Divine influence) it could not have effected. 2. *Hereafter* God honours it with making it the only and whole work of the other World, where sighing is turned into singing; sighing *Hosannas* into singing *Hallelujahs*. *David* awakes up his glory to sing on Earth, *Psal.* 57. 8. but singing in Heaven shall be glory it self, 'tis a grace here as 'tis glory hereafter it will be work and wages both in a better World.

10. The seventh Argument for the Ordinance of Singing is, 'tis profitable to the Church (as well as comfortable to Man and acceptable to God) in as much as it hath a greater Communion unto mutual edification in it, than in other Ordinances, *Eph.* 5. 19. *Speaking to your selves herein*, &c. And *Col.* 3. 16. *Teaching and admonishing one another hereby*; this is done, not only as there is a personal performance of every

every ones part in this duty (above others) but also as there is a shoring up of one anothers Spirits and Affections in it; like City-buildings that bear up one another; not like those in the Country that stand alone and bear up themselves upon their own single bottom; besides when this singing work is carryed on [*ὁμοθυμαδον*] with joint consent, this heaves upward every Petition more forcibly, and takes Heaven (as it were) by storm and violence, especially when Melody is made in the heart, which is the best Tune to every *Psa'm*. Can the roaring Boys of the World, stir up and provoke one another to Mad Merriments (among their Cups) by their loose and lewd Catches; and may not the Saints provoke one another, (*Heb. 10. 24.*) unto a Spiritual jollity (in a sober sense) to be expressed in *Psalms*? When Spiritualized unto Spiritual Songs, this is good fellowship of the best sort.

II. 'Tis pittie then, that this honouring God with our glory (as *David* that sweet singer of *Israel* calls it, *Psal. 57. 7, 8.*) should have so much dishonour and disgrace cast upon it, either as to manner, or as to matter, either by those that are good, or by those that are evil. The *Papists* and *Popish* persons do indeed deride us for singing *Geneva-figgs*, (as they stile the singing *Psalms*.) And others cry the duty down as a Novelty; whereas the Antients tell us, that Christians (in their times) were

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were wont to sing *Psalms* in their very journeyings. And that Maids and Servants made it their practice in their daily work, assuredly the Devil would do to the Church now, as *Balak* (with (the Devils spel-man) *Balaam*) would have done to the Church in the Wilderness, who, when he could not cut off the whole Camp of *Israel*, would be content to have part thereof cursed, *Num.* 23. 13. & 27. Thus *Satan*, when he cannot Plunder the Church of all the Ordinances at once, he will play at smaller-games (rather than be Idle) and endeavour only to cut her off from this Ordinance and the blessing of it.

12. Now to Answer the Objections which is the second thing propounded; The first Objection is, that singing is comely for the upright only, *Psal.* 33. 1. So none else ought to Sing praises but they. Answer the first, the word (only) is not in the Text, and it may be duty in sinners, as well as comely in Saints; 'tis true, high Speech (so praise is, being the proper work only of glorified Saints, and of glorious Angles) becomes not a fool, *Prov.* 17. 7. Or a *Nabal*, *Hebr.* that is a senseless or worthless fellow, in whom all true worth is withered; God likes not fair words that come out of a foul Mouth; why do such take Gods word in their Mouth, when they hate to be Reformed? *Psal.* 50. 16, 17. The lepers lips should be covered according to the Law,
Levit.

Levit. 13. 45. and [*landari ab illaudato*] to be praised by a praisless person is no praise at all. Christ silenced those *Devils* that confessed him *The Son of the Most High God*, *Mark 5. 7.* *Luke 4. 41.* O then rather cover your lips (with the leper) or resolve to reform and let not your life give your lips the lie, but be not as the *Blacks* that are white in the Mouth only.

13. The second Answer to this first Objection is, all persons (both Saints and Sinners) do lay under an Obligation to this duty (as it is both a natural and a moral or instituted duty, as before) 'tis a duty enjoined upon all, though all cannot perform this duty alike, and after a comely manner or with an Evangelical Spirit. 'Tis true, the old heart cannot sing the new Song, *Psal. 33. 3.* the new Song before the Throne, *Rev. 14. 3.* or the Song of the Lamb, *Rev. 15. 3.* For should a man Sing a good Song with his Voice, and play a bad one upon his Instrument, it would make but an ungrateful grating Noise: So it is with them whose lips and lives are not Relatives, and whose Actions contradict their sayings and singings: yet every thing that hath breath should praise the Lord, *Psal. 150.* last. and such as cannot do, what they ought, they (resolving to reform) ought to do, what they can; Seeing the positive command for this duty is general and universal: Sing to the Lord,

Lord, all the Earth, *Psal.* 96. 1. and make a joyful noise, all ye Lands, *Psal.* 100. 1, 2. and Sing to the Lord, all ye Kingdoms of the World, *Psal.* 68. 32. The duty is grounded upon the Sovereignty of God, as he is a great God, and a great King above all Gods, *Psal.* 95. 3. and as his works of Creation and Providence, extendeth to all the Sons and Daughters of Men, *Psal.* 145. 6. to 10. Therefore the *Psalmist* infers (and we with him) O that (All) men would praise the Lord for his goodness, and for his wonderful works to the Children of Men, *Psal.* 107. 8, 15, 21, 31. 'tis oft over, again and again.

14. The second Objection is, we may not Sing with a mixt multitude, that do but take the name of the Lord in vain; hereby we do but partake of their Sin, and so make it our own. Answer the first, when *Moses* and the Children of *Israel* Sang that Famous Song, *Exod.* 15. 1: there was not only a mixt multitude among them at that time (as is expressly mentioned, *Numb.* 11. 4.) but also such of the Children of *Israel*, that soon forgot the works of God, and tempted Christ in the Wilderness even of those that Sang his praise, *Psal.* 106. 12, 13, 14. and *1 Cor.* 10. 9. And the Song of *Moses* (recorded in *Dent.* 34.) was appointed to be Sung by the Children of *Israel*, not only in their upright state, but also in their state of Apostacy, that it might testify against them

as a standing Witness, *Dent.* 31. 19, 21, 22, 29. even by such it was to be Sung, as *Moses* knew would (after his death) corrupt themselves utterly: (and the New Testament also, *Act.* 13. 44.) tells you, that almost the whole City of *Antioch* (the greatest part whereof were poor *Pagans*) came together to hear the Word of God; and though the Apostle managed the work both in praying to God, and in praising of God, yet may it not be call'd confusion, if the whole Assembly said [*Amen*] to all. This saying [*Amen*] by the people gave their assent to both Prayers and Praises, *1 Cor.* 14. 16. And was an universal acting personally in Gods worship, as well as personal singing is.

15. The second Answer is, though Sinners (which drive the trade of Sin) do Sin in the manner of singing (because they do it not after a Spiritual manner) yet they do not Sin in the matter of the duty, which is plainly Obligatory to all, though it be comely only in Saints: he doth *bonum*, though he doth it not *bene*, and yet the Saints (themselves) may Sin in the manner of it too as well as sinners: alas none of us know either how to pray, or how to Sing, (but as the Spirit helps our Infirmities *Rom.* 8. 26.) so as to sing after a gracious manner, and to make Melody in our hearts to the Lord; and no sufficient Reason can be rendred why Saints should discontinue their duties, because sinners do own God, and their own duty

(both by the light of Nature, and the Law of God) enjoyned them. *Paul* both prayed and gave thanks to God in the presence of them all, *Act. 27. 35.* even among poor *Pagans*, rude *Mariners* and *Souldiers*, that trusted to their own wisdom more than to Gods word, *Ver. 11.* and that would have kill'd *Paul* notwithstanding all his kindness to them, *Ver. 42.* he doth not discontinue his Devotion and duty upon the account of a mixt multitude; besides God delighteth that his will should be obeyed, and abhorreth that his Law should be disobeyed even by sinful men, as in *Sauls* case *1 Sam. 15. 22, 23.* and in *Ahabs*, *1 King. 21. 27, 28.* God knows how to allow (yea) and to reward that which is his own, when yet he takes no pleasure in the sinful manner of the performance of a Divine duty.

16. The third Answer is, there is a parity of Reason put upon both praying and singing, *Am. 5. 13.* *is any afflicted, let him pray, is any merry, let him sing Psalms.* The stress of both these duties lays not so much upon the qualification of man, as upon the commandment of God: and though sinners cannot sing with ease in their hearts, yet this excuses them no more from singing than from praying, both which are alike general duties to all mankind and not peculiar to Saints: the very light of nature pressed *Jonahs* *Mariners* to pray in stress, *Jon. 1. 6.* And the Moral precept that

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forbids

forbids *Atheism*, commands prayer which is an owning of God. He is *Dauids* Atheistical fool, that saith in his heart there is no God and that calls not upon God, *Psal.* 14. 1, 4. Hence it is inferred, that though carnal, ignorant or prophane people cannot sing as they ought, no more can they pray as they ought; yet as this excuses them not from praying work, neither can it from singing work; whatever is not done with Faith is Sin, *Rom.* 14. 23. & without Faith there can be no pleasing of God, *Heb.* 11. 6. as to pray (so to sing) without Faith is sin, yet not to pray at all is a greater sin; for the former is formality, but the latter is *Atheism*, which is the worse of the two.

17. The third Objection is, Singing is but Temple-worship, and should be assisted with Instruments of Musick, &c. Answer the first, *Moses* and *Deborahs* Song was long before the Temple. 2. The Song of the Lamb, *Rev.* 15 is taken out of several *Psalms*. 3. Praying was Temple-worship, & was attended with Incense (*there;*) as well as singing was with Musical Instruments (*there;*) and so the Argument lays a strong and as *Cogent* for abolishing the duty of praying now, as well as of singing. 4. Singing to Instruments (then used) were only typical, and so but temporary, belonging to the Ceremonial-worship and so is ceased; it was accommodated to the Church during her

nority, *Gal. 4. 1, 2.* but singing with heart and voice is Moral-worship, and so to abide among the mature heirs: the Ceremonial and Pompous part of Temple-worship is done away, but the moral part (in simplicity and gravity) remaineth; and now no voice should be heard in the Church but such as is significant, and is edifying by signification (which the noise of Instruments cannot be) *1 Cor. 14. 10, 11, 26.* and in that Prophecy of the Gentiles Conversion, *Psal. 95. We are commanded to make a noise with Psalms, but not with Instruments,* Ver. 1, 2.

18. Briefly, the fourth objection is, *but we are bidden to sing the word of Christ, Col. 3. 16.* not the words of *David* now. Answer first, *David* writ his *Psalms* in the Spirit of Christ, *2 Sam. 23. 2.* the Lord (Christ) had spoken by the mouth of his servant *David, Act. 4. 25.* 'Twas the Rock (Christ) that spake to and by *David*, and made him the sweet singer of *Israel, 2 Sam. 23. 1, 3.* All the holy Scriptures (by which you must be guided here, and Judged hereafter) is wholly the words that Christ hath spoken, *Joh. 12. 48.* So that while you sing the *Psalms* of *David, &c.* you do verily sing the words of Christ. 2. Answer, the Hebrew Titles of *David's Psalms*, be [*Mismorim, Tehillim, and Shurim*] which doth expressly correspond with the express phrase of the apostle, *Eph. 5. 19. Col. 3. 16. Psalms, Hymns,*

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and *Spiritual Songs*; wherein he plainly points out the use of *Dauids Psalms*, as being also the word of Christ and richly suiting to all Conditions: and such *Psalms* which cannot be sung as your experience, yet may you sing them for your instruction. Divine truth is the same in Meter, that it is in Prose, and may as well be sung as read. 3. Answer, Such *Hymns* as are composed by any now (suppose they be free from the rash and raw Eructations of a private Spirit, which cannot edifie as it ought, 1 Cor. 14. 26.) yet as coming from an ordinary gift only (for God no where promised another Gift) it must needs (infinately) fall short of those Scripture *Psalms* composed by the holy Pen-men of the Word, to whom the Lord vouchsafed such an High Publick and Infallible Conduct, in Composing what was consigned to the use of the Church for ever ; these must excel private *Hymns*, as much as the holy Scripture exceeds all other Books whatsoever.

CHAP

CH A P. VII.

The fifth Religious duty, or walk of a Christian is Godly Conference:

NOW to manage your self in this fifth walk of Christianity, Consider you must first have a New heart, and then you cannot want a New tongue, for where Christ comes he makes all new, *Rev. 21. 5.* and *2 Cor. 5. 17.* a New Constitution, a New Communication, and a New Conversation: not only a New heart, and a New life, but also a New speech; he turns [to his Redeemed] a pure Language, *Zeph. 3. 9.* Or *Heb. a lip of Excellency,* *Prov. 17. 7.* as choice Silver (that hath a good sound,) *Prov. 10. 20.* So as to feed many by administering grace to all hearers, *Eph. 4. 29.* So that this New tongue shall scatter Pearles, *Matth. 7. 6.* and cast abroad Rich Treasure, *Matth. 12. 35.* yea, even Apples of Gold in Pictures of Silver, *Prov. 25. 11.* yet none of this can be, till Christ cast in a cruise full of the Salt of grace into the Fountain as *Elisha* did, *2 King. 2. 20, 21, 22.* and healed the waters: for as is the Fountain, so are the streams sweet

or bitter, the streams cannot rise higher, nor run better than is the spring; *qualia principia talia principiata*, as is the cause, so are the effects good or evil; as is the Tree, so are the Fruits, and as is the Treasure, so are the expences: an evil Man out of the evil Treasure of his heart, brings forth nothing but rotten and corrupt Communication, *Mat. 12. 35.* the Bell is known by the Clapper whether it consist of good metal or bad; what kind of water is in the Well, the same will be in the Bucket, and what is in the Ware-house, the same will be in the Shop: So whatever is in the heart, the same will be in the mouth, *for out of the abundance of the heart the mouth speaketh; the heart of the wicked is little worth, Pro .10. 20.* till Christ renew it, for and in you.

2. Consider your speech (also must be seasoned with Salt, *Col. 4. 6.* even your common Communication and Conference must be seasoned with grace, that you may leave the favour of grace in all places and companies wherein you come, as those meats that are most apt to putrifie, are most poudred; So that unruly member the Tongue, *1am. 3. 6.* is apt to have rotten and putrified Discourse, [λόγος σαπρὸς] *Eph. 4. 29.* unless it be well seasoned with the salt of mortification and of that Christian wisdom which is from above: upon this uncomely part you must put on the greatest

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 greatest comeliness, 1 Cor. 12. 23. that your
 Mouth be not as the unclean vessel (under the
 Law) that wanted a covering, *Numb.* 19. 15.
 you must have the covering of the Spirit,
Esa. 30. 1. that will let no corrupt Communi-
 cation, no rotten discourse, no obscene bor-
 borology nor filthy speeches come from you,
 while God (by his Spirit) keeps the door of
 your lips, *Psal.* 141. 3. stinking breath pro-
 ceeds from ulcerated lungs; and such as have
 their Excrements come out of their Mouths;
 have that mortal and desperate disease (call'd
Miserere mei) upon them: 'tis very unlikely
 that ever the holy God entred into such an
 House, and such an Heart that hath so unclean
 a door, that hath not God, (1.) In their heads,
Psal. 10. 4. nor (2.) In their hearts, *Psal.* 14. 1.
 nor (3.) In their words, *Psal.* 12. 4. no nor
 (4.) In their works nor ways, *Tit.* 1. 16. he is
 an Atheist, *Eph.* 2. 12. that is thus
 without God (any way, every way) in the
 World. They were not Sons, but two Bast-
 ards, that would dare to shoot their Arrows
 against the dead body of their Father (accord-
 ing to the determination of the Judge, Judg-
 ing which of the three was the right heir of
 his Fathers goods) but he that was angry with
 them both for so doing: and surely those can-
 not be the right heirs of Heaven, that dare
 frequently shoot their venemous Arrows of
 blasphemous Oaths at the heart of God.

3. Consider that God hath a book of Remembrance, wherein to write down all that men say (as well as do,) *Mal. 3. 16.* in order hereunto he hearkens what Sinners say, *Ier. 8. 6.* as well as Saints. That he may make Remarkable mention of them (at least at the last day? when all shall be either justified or condemned by their words, *Mat. 12. 36, 37.* Idle, as well as evil words, and waste as well as wicked words, must then be accounted for in that great *Ampitheatre*; *Plato* thought it meet that mens speeches at meals and meetings should be written; should this *Platonick* proposal be put into practice, O what strange Records would they be; and yet though men do not Register them, God doth: you have need therefore to take heed to your ways, that you offend not with your tongue, *Psal. 39. 1.* which was a lesson that old *Pambus* was 30 Years in diligently learning it, yet professed he could not yet take out that one Lesson: God (in that infinite wisdom wherein he made all things) hath set a double hedge afore this unruly member (the tongue) to wit, of teeth and lips, to keep it up and in; and he hath also placed it 'twixt the brain and the heart, that it might take counsel of both, neither will he suffer Children to speak, till they have wit and understanding to guide them in their speaking; and those that are deaf, are also dumb, because they cannot hear Instruction,

nor

nor learn wisdom that they might speak advisedly and to Edification.

4. Consider that especially God regards, rewards and records what the Saints speak one to another of him in the duty of holy conference, as well as what they speak one with another to him in holy Prayers, *Mal.* 3. 16. This duty should be often done, 'tis well pleasing to God; for (1.) *Elijah* was taken up into Heaven out of this Ordinance, *2 King.* 2. 11. (not either out of Prayer or Meditation) but (as they were going on and talking) he knew best, what was fittest to be done, and happy is that man whom his Master when he cometh shall find so doing, *Mat.* 24. 46. and (2.) The two Disciples going to *Emmaus*, and talking together of Christs death (as *Elijah* and *Eliskah* of (his) Translation) Christ comes to them and made the third Man, and they had fire (as the other had a Chariot of fire) came to them and made their hearts burn within them, *Luke* 24. 14, 17, 32. Christ was known to them, and stayed with them, and he will be still in the midst of two or three that meets for holy Conference, *Mat.* 18. 20. Yea (3.) Christ himself (who is a whole cloud of witness in himself) hath sanctified this Ordinance, by his conferring with *Moses* and *Elias* about his [τὴν ἐξοδόν] departure (as of *Israel* out of *Egypt*) *Luke* 9. 31. at this Sacred Synod (wherein *Moses* and Christ, the Law and the

the Gospel did well agree) was Christs glorious Transfiguration: let this Ordinance be one of your Gospel-walks, and Divine fire, a Chariot of fire, yea, Transfiguring grace and glory in Gods presence may come upon you: be a Companion of those that fear God, *Psal.* 119.63. *Noscitur e Socio*, &c. A man is known hereby, and by conference as the Bell (whether crack'd or sound) by its Ringing; Gods Jewels will often confer together, *Mal.* 3.16,17.



C H A P. VIII.

The sixth Religious duty or walk of a Christian is in the two Sacraments.

THough the word [Sacrament] being a Latin word (as Ornament, Element) not a Greek or Hebr. word, (in which Language the Scriptures were written) be not found in the Scripture, yet may it not be quarrelled with on that account, for neither the words [Trinity, Omniscient, and Omnipotent, &c.] are found in it, and 'tis enough the things (though not the Names) be found therein, for God doth

Chap. 8. *Of the two Sacraments.* 655

doth not bind us up to the latter (though we should hold fast the form of sound and wholesome words, 2 *Tim.* 1. 13.) But to the former which are variously expressed according to the various *Idiome*, or propriety of speech in every Nation and Language that Translates the Original. *Hebr.* Oth. in the Old Testament) and [*σφραγὶς καὶ σημεῖον.*] Greek words in the New Test. signifies (all of them) Sacrament, *Gen.* 17. 11. *Rom.* 4. 11. So likewise Ἀντιτύπον, 1 *Pet.* 3. 21. And ὁδὸς τρυφῆς, *Heb.* 8. 5. and 9. 23. have the sense with the Latin word [Sacrament] but to find Latin words in the *Hebr.* or *Greek Bible*, none can rationally expect. There is nothing more clear in Scripture than this, that God hath instituted visible Signs and Seals of the promises of his grace to man, that are as visible Sermons to him, for the more effectual exciting of our dull minds; Hence *Augustin* calls a Sacrament [*quasi Visibile & Spectabile verbum*] God hath added Sacraments to his word, to be as a visible word; (1.) Assuring us that he dallieth not with us in his promises, (2.) Propounding Spiritual things to us after a corporal manner (as *Chrysostome* saith) and (3.) To make his promises more *Authentick* and of greater validity to us as the deed (drawn by the Notary) is forcible, when the Hand and Seal are fixed and annexed to it. Yea (lastly) to be *Symbols* of the true Religion (distinct from that of Infidels and Indians)

this

thus *Adam* had his Sacraments even in his state of Innocency, for being made up an Earthly body, he had earthly Elements to instruct him, as the Tree of Life was a Sacrament of Immortality and Incorruption, and the Tree of knowledge of his probation and tryal of his Obedience, *Gen. 2. 17.* and *3. 22.*

2. If the first man stood need (as the wisdom of God then judged) of visible Signs in his state of perfection, how much more do we stand in need of them in our state of Imperfection: we shall certainly need them till we come to Heaven; so long as we are not (as yet) come to our Rest and to our Inheritance, *Deut. 12. 9.* (*Heb. 4. 3, 8.* Our Sacramental *Manna* must not cease, till we eat of the Corn of the land of promise, *Iosb. 5. 11, 12.* In Heaven (indeed) when that which is perfect is come, then that which is imperfect shall be done away, *1 Cor. 13. 14.* when we are become all Spiritual, then we shall have no need of Sacraments; but Christ will be our all in all: no Temple shall be seen in the state of glory, for the Lord and the Lamb shall be the Temple of it, *Rev. 21. 22.* but while we are here in the Church Militant (and not come to the Church Triumphant made perfect in Heaven, *Heb. 12. 23.*) we have need of all the helps that God hath provided, and Christ hath purchased for us; we have need both of the word and of the Sacraments. 1. Of the word to
convert

convert us, and 2. Of the Sacraments to confirm us, the word is the Spirits Instrument. to beget and begin life, and therefore is it propounded unto every Creature, *Mark* 16. 15. but the Sacraments are the Spirits Instrument only to nourish life begun and begotten, and therefore administred to those only that (in the Judgement of Charity) are supposed to be New Creatures; to wit, such as be members of the Church, *Heb.* 13. 10. *1 Cor.* 1. 2, 3. with *Chap.* 10. and 11.

3. The Sacraments (which present to the Eye, as the word propounds to the Ear) are a part of Divine worship; some duties whereof are natural, as Prayer, &c. But this is properly Instituted worship proceeding from the *Nomothetical*, or *Legislative* Authority of God, *Esa.* 33. 22. who only hath power to appoint Sacraments. Those of the old Testament had a Divine appointment and institution to wit, Circumcision, in *Gen.* 17. 9. and the Passover, in *Exod.* 12. 12. So likewise the two Sacraments of the New, to wit, *Baptisme*, in *Matth.* 28. 19. and the Lords Supper, in *Matth.* 26. 26. and the things signified in both those sorts of Sacraments (Old and New Testament) were one and the same, to wit, Christ and his benefits, although the Rites and outward materials were differing: yet the Divine Image and Superscription, was equally stamp'd upon both, to make them currant Coin.

4. The *Romanists* would (indeed) have more than two Sacraments of the New Testament, foisting in other five as equal *Corrivals* of the two, to make them seven; and the Sublimè Speculation of *Tyrabosco* (Patriark of *Venice*) may not be omitted; This *Seraphick* Doctor undertakes to assure the world that there must be seven Sacraments, and neither more nor less; and his proof is this, because there were five Loaves and two Fishes, (wherewith Christ fed the people, *Luke* 9. 13.) and neither more nor less: [Ω βα'θ'] O the depth of this Doctor *Dunce* his Notion! 'tis a Mystery of Mysteries, and (if it would not spoil his Number) might stand for another Sacrament. But herein he hath done well to make a distinction 'twixt the two and the five; for as the two Fishes were things of Gods making, and the five Loaves were things of the Bakers making: So the two Sacraments (to wit, *Baptism* and the *Lords Supper*) are true, proper, and genuine Sacraments (Gods Creatures, and of Gods making (as the two Fishes were) but the other five (to wit, Confirmation, Penance, Extreme Unction, Orders and Marriage) have the knavery of the Baker in them; made up more of course Bran than of fine Meal, they are of the *Popes* making, and not of God: they are bread of deceit, and not sanctified food, as are the two Sacraments of the Gospel, instituted

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instituted by Christ, and not invented by *Antichrist*.

5. The main and principal constitutive parts of a true Sacrament be three, to wit, [*Verbum, Signum, & Signatum*] the word, the Sign, and the Thing signified, (1.) There must be the word of Divine Institution under the Covenant of grace; which yet is not the form of a Sacrament, but the efficient cause (instrumentally taken) by which God (out of his tender compassion to us) maketh for us a Sacrament [*accedit verbum ad Elementum & fit Sacramentum.*] The word of Institution comes to the Element, and makes it a Sacrament, saith *Augustine*. (2.) There must be the outward Sign ordained of God, and not to be altered or adulterated by Man; and when the instituting word is applyed hereunto, then doth it begin to signifie truly to us something that is Divine and Heavenly, and that not of its own nature, so much as through the Ordination and Appointment of God. Those are called Sacramental Elements, which do Sign and Seal the Covenant 'twixt God and Man. (3.) There must be the thing signified, to wit, the inward grace of Christ promised (in the word) to be annexed to those sacred *Symbols*, and signified by them.

6. Thus the five *pseudonomous* or Mock-Sacraments of the *Romanists* are justly exploded by Protestants, seeing they, (1.) Have
not

not any Divine institution to make them Gospel Sacraments, nor (2.) Have they any outward Sign ordained of God for them, nor (3.) Any promise of grace annexed to them for the benefit of those that use them as Sacraments. But the two standing Gospel Sacraments, hath all those ingredients and constituting qualifications; as (1. *Baptism* hath, (1.) An outward Element ordained of God, to wit, [Water] and (2.) A Divine institution by our Lord Christ, *Math. 28. 19.* and (3.) It hath also the promise of Remission of Sin annexed to it, *Mark. 1. 10.* and *Act. 2. 38.* and so (2.) The Lords Supper hath, (1.) Its Elements appointed by Christ, to wit (Bread and Wine,) *Matth. 26. 26.* and (3.) The word of institution (*do this in remembrance of me*) *Luke 22. 19.* yea and (3.) A promise annexed (of partaking of the benefits of Christs body and blood, for our nourishment to life eternal) *Joh. 6. 50, 51, 53, 54, 55, 56.* Therefore those two only are the true Gospel Sacraments.

CHAP. IX.

Of Baptism; the first Gospel Sacrament, to wit, that of Initiation.

THose two are the only Sacraments, (which we may safely say) did flow out of the sides of our dear Saviour, *Job. 19. 3, 4.* When his *Pericardium* was pierced by the soldiers spear, (which nature hath filled with water to cool the heat of the heart) there came out blood and water; and this the same *John* alludes to in his Epistle, *1 John 5. 6.* when he saith that Christ came by water and blood; not by water only, but by blood also. Not only to teach us, that he justifies none by his merit, but whom he sanctifies by his Spirit; the grace of Justification, held out in the blood, is alwaies accompanied with the grace of Sanctification, held out in the water) but so to shew, which be the two only Gospel-sacraments that he hath ordained for, and bestowed (as pledges of his love) on his Church (his Spouse) which was taken out of his side as well as those Sacraments) just as *Eve* was taken out of the sides of *Adam*, *Gen. 2. 21, 23.* The five *Popish* Sacraments came not

out of the side of Christ (as Sacraments for his Bride) but out of the side of *Antichrist*, being his mere Inventions, and none of Christs holy Institutions, and so to be abhorr'd, as such.

2. Those two Gospel-Sacraments Christ hath appointed, the one for a Sacrament of Initiation, and the other for a Sacrament of nutrition. The former once only to be administered to one and the same Subject, and the latter to be often according to the Institution: and the words of *Augustin* may pass as a plausible Reason, [*Semel Nascimur, sæpe Pascimur,*] We are but once born, but we are often fed: feeding is our daily work, [*as often*] as ye eat this bread, and drink this blood, ye do show the Lords death till he come, 1 Cor. 11. 26. First of the first, to wit, *Baptism*, in the general, 'tis a fleeing from wrath to come, *Matth.* 3. 7. and a running to Christ (as to a Sanctuary) for Salvation from that wrath: the *terminus a quo*, or what we are fled from, doth suppose that there is a (*terminus ad quem*) or a City of Refuge to run to for safety, *Prov.* 18. 10. In case Malady be without a Remedy. Hence the Pharisees were said to Reject the Counsel of God against themselves, and were [*Ingrata gratia Dei*] *Ambrose* speaketh, ungrateful to the grace of God, *Luke* 7. 30: being the more backward when they saw the people so forward.

3. *Baptism* doth also [now] save us, as the Apostle, 1 *Pet.* 3. 21. as the Ark did

and his Family, from the deluge of Divine
 wrath that destroy'd the old World. First, 'tis
 said to save us, as 'tis called the *Laver of Re-*
generation, and the *Baptism of Repentance*, and
 the washing of the *New-birth*; and a being
 baptized with the Holy Ghost, and with fire,
 (as well as with water) *Tit. 3. 5. Eph. 5. 26, &c.*
 This saveth, yet not as the efficient cause of
 salvation, for that is Christ alone; nor yet
 as a necessary Instrument, for that is Faith
 alone; but only as a pledge of Salvation, and
 as a badge of the saved: you must look upon
 it as a special favour from God to you, that he
 hath given you this Gospel-Ordinance: and
 secondly, 'tis said to save us (*now*) to shew
 the permanency of its use and efficacy, to that
 effect which makes a believing use of it; 'tis
 effectual to seal up Salvation whensoever a
 man repents and believes. Hence *Baptism* is
 to be once for all, and not to be renewed.

4. *Baptism* was first administred at that very
 place, where the people of *Israel* passed over
 the Jordan, to wit, at *Beth-abara*, *Joh. 1. 28.*
Beth-bara, *Judg. 7. 24. Josh. 3. 8.* It signi-
 fies *Trajectum*, or place of passage for *Israel*,
 which was their entrance into *Canaan*; so
Baptism is into the Church: *Baptism* was there
 first administred, where it had been of old
 foreshadowed, the Famous Acts both of *Jo-*
shuah and *Jesus* (which are plain *Synonyma's*)
 took their happy beginning at one and the same

place, and like as *Israel*, after they had passed over *Jordan*, were circumcised, *Josh. 5. 3.* before they received the Land of promise by lot and Inheritance, *Josh. 14. 1, &c.* So after you have been Baptized, and thereby enrolled among the Citizens of the *New-Jerusalem*, the remnants of sin, and superfluity of naughtiness, you must daily pare off by the practice of mortification, *Jam. 1. 21.* before you can come to inherit the Kingdom of Heaven. You must have confession of sin, and confusion of sin too for (1.) 'Tis that man only that is wakened out of his dream, that can tell his dream; So 'tis only he that is awakened out of his sin that can clearly confess his sins in token of his true Repentance: And (2.) This confession of sin must have confusion of sin joyned with it otherwise all your words of confession are but empty wind, and all your very tears of contrition are but insignificant water; not only the filthiness of the flesh must be put away, but there must be the answer of a good conscience too, *1 Pet. 3. 21.*

5. The place of your Baptism is your *Bethsheba*, which signifies the Will of an Oath for there you swear (as *David* did, *Psal. 119. 106.*) to keep all God's Commandments. Now God will not own those that are a generation of Vipers (though Baptized) who bring forth fruits meet for Repentance, that weigh just as much as Repentance doth in the balance

of the Sanctuary, that may parallel it and prove it to be a right Repentance never to be repented of, *2 Cor. 7. 10.* the whole course of your life must be such as becomes Repentance, and may evince, evidence and justifie it; yea your life must amount to as much as Repentance comes to, otherwise your *Baptism* is no mark of your being God's Child, but rather the brand of a fool; that first maketh a Vow, and then breaketh it, *Eccles. 5. 3.* If God hath dealt so severely with such as have been guilty of perjury, and playing fast and loose with men as with *Zedekiah, Ezek. 17. 18.* and *Shimei, King. 2. 43.*) how will God revenge the parrel of his Covenant? *Levit. 26. 25.*

6. Such as add not holiness of life (which is the answer of a good conscience) unto their external profession, are no better than so many *Engado's*, who (though they have given their names to Christ in *Baptism* and profession) do plainly renounce their *Baptism*, forsake their colours, and leaving Christ (the Captain of salvation, *Heb. 2. 10.*) in the open field, they run away from him to the Enemy. Thus unregenerate *Israel* is (as black) as *Ethiopia* to God, *Amos 9. 7.* and their doom is already pronounced by the Judge of the World; *If any draw back (or withdraw) his soul shall have pleasure in them, Heb. 10. 38, 39.* they do to their own perdition with that Son of perdition, who was circumcised as well as *Peter*,

Whereas your *Baptism* should not only confirm you in the Faith of the forgiveness of sin and in the Hope of Eternal Life; but it also consecrates you to the sincere service of the Sacred Trinity all the daies of your life; and herewith (as *Luthers* Virgin did) you should repel the Tempter, saying, I am consecrated to God by my *Baptismal* stipulation, so man not, cannot own thee, (oh *Satan*) or thy Temptations, I cannot go back, *Judg.* 11. 35.

7. There be three sorts of *Baptism*, [*fluminis, flaminis & Sanguinis*] of water, of the Spirit, and of blood, which third is the *Baptism* of *Martyrs* that loved not their lives unto the death, but gave their best blood to Christ who gave his blest blood to them, and so were *Baptized* (as it were) in their own blood. The first, to wit, the *Baptism* of water is but the outward *Baptism*, which therefore can never be effectual to Salvation, without the second, which is the *Baptism* of the Spirit, and is the inward *Baptism*; both those should be together, *John* 3. 5. *Except you be born of Water and of the Spirit, you cannot enter into God's Kingdom*: Alas, thousands of Souls undone to all eternity by resting in the outward *Baptism*, and not minding at all the inward. Indeed Christ saith to us (as the Prophet to *Naaman*) in the Sacrament (wash and be clean) as in the other Sacrament saith to us, *eat and live.*) God saith, when

it be (that you wash and be clean) you may answer again ; Alas Lord, it will never be, unless thou give what thou commands, and joyn the inward *Baptism* to my outward.

8. That the seed of Believers (as well as Believers themselves) are the Subject of *Baptism*; I shall give you only a brief Landskip of those Reasons which satisfie me in it, omitting the common and voluminous Arguments that are usuaily alledged for it.

As first, *Favores sunt Ampliandi*. 'Tis certainly more dangerous to narrow and straiten the Favours of God to Mankind, than to overamplifie them in cases (that we may suppose to be) dark and doubtful ; 'tis most certain that the Law was a grievous, and the Gospel is a gracious dispensation, 2 *Cor.* 3. 6, 7, 8, 9, 10, 11, 12. *Acts* 15. 10. If the Moon-light of the Law did lead into its Sacrament of initiation, both Parents and their Children, I cannot see Reason enough why the Sun-light of the Gospel should exclude whom the Law received ; seeing 'tis undoubtedly a more gracious (as well as a more glorious) dispensation, and that which hath a more liberal Provision of comfort in it, for all the Saints of God. Otherwise a believing Jew might justly object against the Gospel, (especially having one Son before conversion circumcised, and another Son after conversion unbaptized) (saying, if my seed be excluded by the Gospel) from the initiating

ating Seal, which was admitted to it (as well as my self) under the Law, then *Moses* was a better Mediator than the blessed *Messias*, inasmuch as the Church-priviledges of the Law were larger, & more comprehensive than those of the Gospel, if now my seed be excluded.

9. The second Argument or Reason is, the blessing of *Abraham* comes on the Gentiles by the Gospel, *Gal. 3. 8, 14.* with *Gen. 12. 3.* The Gospel is the promulgation of the same promise to *Abraham*, to whom the Gospel is expressly said to be preached, even in the Old Testament, now the blessing of *Abraham* being to his seed as well as to himself, *Gen. 17. 7.* Believing Gentiles must have the same priviledge, otherwise the blessing of *Abraham* doth not come upon them, neither can they (rationally) be said to have the priviledge of sitting down with *Abraham* in the Kingdom of God, to wit, in the Church, as Christ said they should, *Mat. 8. 11.* if this priviledge be denied to their seed.

The third ground is, Salvation, and the way to it, is common to both Jew and Gentile, *Act. 15. 11.* [κατ' ὃν τρόπον σώσονται] by the grace of Christ we shall be saved even as they, hence 'tis call'd the common Salvation, *Jude ver. 3.* It follows then that the Jews were bound to understand the Mystery of their Legal Ordinances, and to exercise Faith in them as well as we Gentiles. Yet (though Children then could not understand the Mystery of their Circumcision)

cumcision) they were not debarred from it on this account: so nor ours ought now from *Baptism*, of whom it may be said, as Christ to Peter, *John 13. 7. What I do thou knowest not now, but thou shalt know hereafter, why thou hast been washed with water.*

10. The fourth Reason is, *Fœderati sunt Signandi*, if Children have an interest in the Covenant (which is the greater) then much more in the Seal of the Covenant (which is the lesser.) *If the seed of Believers be holy, 1 Cor. 7. 14. And the Kingdom pertains to them, Mar. 10. 14. why not the Seal of the Kingdom? 'tis an Argument [a majori] from the greater, &c.*

The fifth Argument, can any man forbid Water that these should be *Baptized*, which receive the Holy Ghost as well as we? *Act. 10. v. 47. a zeal in forbidding to seal Adoption to such may be displeasing to Christ, Mar. 10. 14. that children may receive the Holy Ghost as well as we, appears; first, there is no impediment on Christ's part, for he bids them come. Secondly, nor on their part, for he saith, of such is the Kingdom of God. Nor Thirdly, on the part of Baptism, for it is a passive Ordinance, as Circumcision was. That some children did receive the Holy Ghost, appears from Jer. 1. 5. Jeremy was sanctified in the womb; and Luke 1. 15. John Baptist was filled with the Holy Ghost even from his Mother's womb; this shews that other children are not incapable.*

11. The

11. The 6th Argument, [*Baptize all Nations*] *Mat. 28. 19.* Includes Children, as [*go mark my Sheep*] doth include that, the Shepherd must mark his Masters Lambs, as well as Sheep. As that in *Gen. 12. 3. Gal. 3. 8.* includes young as well as old, whereof Families and Nations do consist.

The 7th Argument, Children may have the seed of Faith, as well as of Reason, before they can act or exercise it; and as in the womb they can neither take, nor chew meat, but are nourished by the Navel there; so *Baptism* may be a round goblet that wants not liquor; *Cant. 7. 2.* to nourish Children and new-born Babes in the womb of the Church; it may have in it Christs blood to justifie, and his Spirit to sanctifie and cleanse them from sin, *Eph. 5. 26.*

The 8th Argument, 'tis over-harsh to damn all the seed of believers; & that in *Mark 16. 16.* makes as much against their salvation as against their *Baptism*: how can they be of the Kingdom of God (as above) and be saved but by the grace of the Covenant, as the want of understanding did not hinder Children from the first *Adams* sin, so neither doth it hinder them from the 2d *Adams* grace; and if they have both grace and glory, why may they not have that which seals both? *Mat. 19. 14. & 18. 3. & 1 Cor. 14. 20.*

The 9th Argument, *David* had Faith for his Child, *2 Sam. 12. 23, 24.* that it died happily; for what

what comfort could it be to *David*, that he should go to the grave unto it; no, but God dropped into *David's* soul this comfortable confidence (as an answer of peace to his seven daies fasting and prayer) that the Child was saved, and that with his soul he should go into Heaven to his Child, as well as with his body into the grave to it; he did believe it belonged to the election of grace; otherwise he could not have been so comforted at its death, nor have comforted his wife with the comforts wherewith God had comforted him, *2 Cor. 1.4.*

The 10th Argument, Christ loved his Church, washing it with water, *Eph. 3.26.* Hence it must be said, that either Children are not of the Church (whereof they were ever members in the Old Test. & never repeal'd in the New) or that they may be washed with *Baptismal* water; the former is too cruel, & too severe to say.

12. Consider also (with these Arguments) those material things. As first it was the Red Dragon (*Pharaoh*) that would have hindred *Israels* little ones from the Sacrifice of the Church in the Wilderness, *Exod. 10. 8, 9, 10.* (2ly.) God speaks in great displeasure against those men. (*From their Children have ye taken away my glory for ever*) *Mich. 2. 9.* (3ly.) God was angry with *Moses* for neglecting to Circumcise his Child, *Exod. 4.24, 25.* (4ly.) Parents do covenant for themselves and their Heirs, in Leases, and Deeds, and their children have li-very and seisin of Copy-holds, according to the

Custom

Custom of the Manner, though they know it not. (5ly.) If unbelief broke off children, as well as Parents, from the old stock, *Rom. 11. 20.* Then Faith may engraft in both again. (6ly.) As we find no express precept for it, so nor any express prohibition against it, nor that any *Baptized* person kept their children from it: the silence of the Scripture in it (which we are to admire and adore) makes it more probable: Christ gave no Rules, who to be *Baptized*, seeing the common use among them had been to *Baptize* men, women and children, as *1 Cor. 10. v. 2.* Hence the Jews do not question the action of *Baptizing*, or the subjects of it in *John Baptist*, but only his authority, *Joh. 1. 25.* It being so commonly known to them under the Law. Dr. *Lightfoot* on *Gen. 35. 2.* Broughton on *Dan. 9. pag. 40. 46.*


13. Such believing Parents whose opinion is, that God doth say to them as *Jacob* said to *Joseph*, *Gen. 48. 9.* *Bring your children hither near to me, that I may bless them* (in this Ordinance) bring them into my house and family. Dedicating their children solemnly to the Lord, as *Eliakim* did *Samuel*, *1 Sam. 1. 14.* as being born to God (he hath a propriety in them) *Ezek. 16. 20, 21.* and looking upon their children as heirs of the same promise with themselves (when born to them) as *Isaac* and *Jacob* were heirs with *Abraham* of the same promise, *Heb. 11. 9.* O how should you endeavour the conversion of your children, often dropping Divine dew

dew upon them, *Deut.* 7. 6. That the Lord may bring upon you, that which he hath spoken of you in his Covenant, *Gen.* 18. 19. O how should you press upon them to take hold of the Covenant, *Esa.* 56. 4, 6. even in their own persons? for the just must (live) by their own personal Faith here, and they must be (saved) also by it hereafter, *Hab.* 2. 4. O how should you pray for your children (as duly and truly affected with the extent of the Covenant, both to you and to yours;) saying, Lord, thou hast graciously given me a Child, *Gen.* 33. 5. I have given him sin, but I cannot give him grace and Christ; oh that my *Ismael* may live before thee, *Gen.* 17. 18. and let my *Reuben* live and not die, *Deut.* 33. 6. he is born to me by generation, let him be born to thee by regeneration; let him live no more in sin, though sin continue to live in him: let him be the work of thy hands, in the midst of my house, and then my face shall not wax pale, but I shall sanctifie the holy One of *Israel*, *Esa.* 29. 22, 23. Alas, we fail our children herein, and undoes them, and our selves too; they becoming bad by our neglect, to them.

14. All you that are *Baptized* (whether while young, or when old, or both) you must all know, that therein you have avouched the Lord to be your God (to walk in his ways, and to keep his Commandments) and the Lord hath avouched you in that day, to be his peculiar people, *Deut.* 26. 17, 19. The most excellent
and

and honourable Name of Christ is then put upon you; O walk worthy of that worthy name, that the name of our Lord Jesus may be glorified in you, and you in him, *2 Tbes. 1. 1, 12.* This is your engagement, and that by the solemnest vow that ever was made or taken: the Covenant of your God is upon you, the bond of the Covenant should bind you fast (as the word (*Religion*) signifies a binding) unto God and godliness. O break not those bands, nor cast away those cords from you, for then you are sure to be broken as a Potters Vessel that cannot be patch'd up again, *Psal. 2. 3, 9.* O be not amongst that black bed-roll, *Rom. 1. 31.* *Covenant-breakers; he that breaks this Covenant with poor man, shall not be delivered, Ezek. 17. 15, 16.* Much less he that breaks his Covenant with the great God, who will assuredly avenge the quarrel of his Covenant, *Levit. 26. 25.* O keep your selves in the love of God, *Jude 20.* and continue ye in Christ's love, *John 15. 9.* which constrains you to Obedience and Holiness, *2 Cor. 5. 14.* You are souldiers of Jesus Christ, *2 Tim. 2. 3.* O do valiantly, and (as good souldiers) fight the good fight of Faith, *2 Tim. 4. 7, 8.* against those adversaries that war against your souls, *1 Pet. 2. 11.* The *Romans* of old (as *Lipsius* saith) had their (*Sacramentum militare*) an Oath of service in War (as now we have *Prefs-money*) to bind them sufficiently to their Military Service. And (*desertores Militiæ*) such as run away from their General, &c. Were
(*ipso*)

(*ipso facto*) to be hanged: Thus you have taken God's *Press-money*, and the (*Sacramentum Evangelicum*) the Gospel-Oath is upon you, and you are enrolled in Christ's *Muster-Book*; of how much sorer punishment shall you be thought worthy, (to wit, to be hanged up in *Hell*) *Heb.* 10. 29. If you forsake the Camp without leave of your General, yea revolt and run to the enemy, as Apostates do; or if you stay still in the Camp, yet hold private Correspondency with the Adversary, and betray the trust committed to you; or if you do neither of these, yet out of cowardise or contempt never strike blow, or perform duty. 'Tis worst of all to be in God's Camp, and fight the *Devil's* battels, and not God's. This contracts more guilt than if you had never contracted with God to serve him at all.

15. Lastly, seeing 'tis more than probable that this great Ordinance (which came even out of the very sides of our Lord Christ) turns to the least account and advantage among professors of the Gospel; the most part being not able to know the use and efficacy of it, when it is administred to them; and very few have any serious thoughts upon it (I fear) after the administration of it. Therefore I beseech all persons to look back upon their *Baptism*, (whensoever they were *Baptized*) and not only to make some penitent Reflections upon all your sins (past) against your Covenant with God therein, but also some believing Improve-
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ment of it, as a blessed *Antidote* against sin for time to come. Thus *Luther's* brave Virgin (forementioned) answered the Tempter (who tempted her to sin) O *Satan*, I call to mind that I am a Christian, and have been *Baptized*, and therein I covenanted with my God, never to do such things as thou tempts me unto, and therefore I cannot, I dare not, I will not hearken to thy temptations, which are so contrary to my promise and vow in *Baptism*; and hereupon the Tempter departed from her, having quenched his fiery darts with her *Baptismal* water. So (through grace) may you do by the same means, making such serious Reflections as *David* did, *Psal.* 86. 16. Lord, (save the Son of thine Hand-maid) he remembered that he was born in God's House, that he came of godly Parents, &c. and so hoped God would help him (at least) for [their] sakes, as *Ismael* was for *Abraham's*; he cries also, *I have sworn, and I will perform it, that I will keep thy Righteous judgments, Psal.* 119. 106. Binding himself thus (in the strength of God, whom he desired to be his surety herein, *V.* 122. that he might do as he had sworn; and thus though the Act of *Baptism* be transient (soon over and done) yet the effects of it are permanent, and may be of blessed use to us all our daies, by our making a believing Improvement of this sealed Covenant.

C H A P. X.

*Of the Lords-Supper, The 2d. Gospel Sacra-
ment, to wit, that of Nutrition.*

IN the general, first the Lords Supper is the Lords last Legacy he left his Disciples (reserving his best Wine till the last) before his shameful and painful death.

Secondly, 'Tis an inestimable evidence of his favour to all his Redeemed. *David* could not express his favour to *Mephibosheth* in a better way, than to make him Eat and Drink with him at the Table 2 Sam. 9. 5, 7. and 'twas an high favour to *Chimham* also; to be admitted to *Dauids* Table, 2 Sam. 19. 33, 35, 38. yet an higher favour and honor hath all the Saints, *Luke* 22. 30. *The King is at their Table, Cant.* I. 12. And they at his in both Kingdoms of grace and glory, *Rev.* 3. 20.

Thirdly, 'tis the feast of fat things promised, *Isa.* 25. 6. full of marrow, and of Wine on the lees well refined; this is a great (Royal and magnificent feast, *Mat.* 22. 4.) *то ошма*, (of *мишен*, *Saginare*, to cram) his crammed fowls, his fatted Oxen are killed (or [*тесовица*] are sacrificed) as if a blessing had been craved

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by Sacrifice upon the feast, on Gods part all things are ready, all the defect is on our part: the Father hath prepared the fatted Calf for his penitent Prodigals, *Luke 15. 20, 23.* Christ (himself) is the feast or fatted Calf to feed and feast upon; a feast above that of *Belshazzars*, *Dan. 5. 1.* To a thousand of his Lords This is to all people (both to Jews and Gentiles) without respect of persons, *Act. 10. 34, 35* and raggs are as welcom here as Robes; Yea above that of *Ahasuerus*, *Est. 1. 3, 5. & 2. 18.* and that of *Solomon*, *2 Chron. 7. 8.* both which lasted only some few days, but this feast lasts till time shall be no more.

Fourthly, 'Tis a full feast, as it not only hath [*Humidum & Siccum*] both that which is moist and that which is dry, which is all that is required to a full Meal. It hath both the *Spōn* *nostr.* Bread and Wine that comprehends all a double Element in this Sacrament, though but single in the other.

Fifthly, 'Tis such a feast as is both Dinner and Supper, yea the best of the kind, a wedding-Dinner, as *Matthew* calls it, *Mat. 22. 4.* and 'tis a wedding Supper, as *Luke* calls it, *Luk. 14. 16.* to shew that the Saints do Dine and Sup with Christ; they Eat and are satisfied continually with the fatness of his Table, *Psal. 65. 4.* 'Tis a thousand pitties God should say, *I have prepared my Dinnor or my Supper* ('tis both (his) and of (his) preparing) and that

that when it is prepared of God, it should be slighted of man. Some by keeping from it that should come, and others by coming to it that should not, for want of the wedding-garment, the word woos and beseechs us; this Sacrament makes up the match, and marries the Redeemed with the Redeemer; neglect it not, *Num. 9. 13.* the Consequence is dangerous.

2. More particularly, three things are required of you herein. 1. Due Preparation before. 2. True participation in. And, (3.) Right improvement after. First of the first, to wit, due preparation. First, in the General, Man before the Fall had no need of preparation, 'twas only his changing of employments, and a bare going out of secular work, into spiritual and religious: but fall'n man cannot do so, he must prepare his heart first, and then change his employment; fall'n man is as *Joseph* in his prison-state, *Gen. 41. 14.* *Who puts off his prison-garments, and changed them for better, and then came in to Pharaoh;* accordingly and much more, you must put on your best robes, when you are to come in unto the Lord in this solemn and sacred Ordinance, in which are the highest mysteries of the Christian Religion. 1. As it is a standing evidence of transcendent affection, doth of the Father in giving the Son to us, and of the Son in giving himself to us. 2. As it is a lively representation of your blessed and bleeding Redeemers suffering

suffering upon the Cross, far beyond all Popish Crucifixes; it being of Christs own institution
 3. As it is the nearest Communion we have with God upon Earth, a sitting down at the Kings own table (which earthly Monarchs practice not) as his Favorites and familiar Friends. And, 4. as it is a [*Prelibamen*] or foretaste of that eternal banquet you shall hereafter eat of in your Fathers house, and therefore you may not rush into this Ordinance (above all others,) but prepare for it as you would do for death it self. Casuists say, *Sacramentum & Articulus mortis aequiparantur*, you should be as serious in your coming to the Lords table; as in your going (at the point of death into another world,) in both you appear before the great God.

3. Your preparation for this solemn Ordinance is held out in that Scripture-expression (*the purification of the sanctuary*), 2 *Chro* 30. 18, 19. which consisted of three parts
 1. Washing with water. 2. Changing the Garments. And 3. Purging out all leaven out of their Houses to prepare for the passover. If the *Jews* were thus zealous in the shade and Ceremony, how much more ought Christians to be in the truth and substance? First the first, washing with water, every *Jew* had his waterPots beside him for his daily washing *Joh.2.6.* for his Purification. God will Sanctifyed of all those that draw nigh to him

Levit. 10. 2, 3. and therefore God requires this Purification of all the People, *Exod. 19. 10.* this outward washing was a Type of inward cleansing, *Isa. 1. 16.* which is principally required, *Heb. 10. 22.* grace purifies the heart, *Act. 15. 9.* and they must be pure in heart that would see God, *Mat. 5. 8.* *Without holiness no man can see the Lord, Heb. 12. 14.* much less come nigh him, for iniquity is a wall of Separation, *Isa. 59. 2.* As (in those Levitical purifications) they were to wash off; 1. All defilements. 2. The deepest stains. 3. From off all the parts from head to foot. 4. And this often as in the *Leper*; yea. 5. Their very Garments spotted with the flesh, *Jude 23.* the resemblance is (1.) That you be washed from the blood of your Nativity, *Ezek. 16. 4.* the Spirit of Sanctification must be applyed to every foul faculty of the Soul, and Member of the body; Especially to the Conscience, *Heb. 9. 14.* (2.) The pains you must take in mortifying your Earthly members, *Col. 3. 5.* *which are as the spots of a Leopard, Jer. 13. 23.* which will not wash out without much rubbing and scouring, and many nights frosting out of doors. You must be contented to endure much hardship, *2 Tim. 2. 3* and many tribulations, *Act. 14. 22. 2 Tim. 3. 12.* many scuffs and blows, so the stain of Sin may be etched out, which will not be done easily, but sticks as close as flesh to the bone. (3.) Your

whole frame (being all out of frame) must be washed, and throughout Sanctified. 2 *Thes.* 5. 23. You must cry with *Peter*, Wash (Lord) not my feet only, but also my hands and my head, *Joh.* 13.9. (4) And this you must do often: 'tis not the work of a day, week, month, or a year, but 'tis the daily work of your whole life, renew your Repentance daily, that you run not your life out in Hypocrisy, and die like a fool at last, *Zeck.* 13.1. 2 *Cor.* 7. 1.

4. The second part of the *Jewish* purification was change of Raiment, *Gen.* 35. 2. Though the Ceremonial Law was not then Written, yet it was practiced by the Patriarchs all along before *Moses*, as Sacrificing, &c. Alas filthy clouts and rags of Sin are upon you, even the apparel of death, till Christ give you change of Raiment, *Zeck.* 3. 3, 4. Till Christ cover you with embroidered work, *Ezek.* 16. 10. and make you comly with his Robe of Righteousness, *V.* 14. hereby you are acquitted from the curse of the Law, and also accepted into Gods favour. This is the Goodly raiment wherein *Jacob* got the blessing, *Gen.* 27. 15. the Garment of your Elder Brother *Jesus* Christ, you must put on the Lord *Jesus*, *Rom.* 13. 14. Unless you bring this *Benjamin* with you, there is no seeing the face of the Lord of the land, neither will there be any Comfort for you, as *Gen.* 44. 23. you cannot expect

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Eat the *flesh*, unless you be clothed with the *Fleece* of the *Lamb* of God; the skin of a crucified Christ, must be your Coat to cover your nakedness, as God clothed the first Parents with the skins of the Sacrifices, *Gen. 3. 21.* You must have the Livery of this blessed Lord and Honourable Master, which the followers of the *Lamb* are distinguished by from the World, both the imputed and imparted Righteousness, *Rev. 19. 8.* which you can (of your self) neither purchase nor put on: You may not come to the Lords feast or supper without this Wedding Garment: Christ will come in to see his Guests, If you appear there in the tattered raggs of the wretched old-*Adam*, you will have nothing to say for your self, but be as the muzzled beast [So *επιμασθον* signifies] mute before him, *Mat. 22. 11, 13.* If you have not this garment on your back at your coming in to the Supper, you may have fetters upon your feet at your going out from thence; from the Table you may pass to the tormentors as he did, if your conversation be unlike your high calling and Company.

5. The third part of the *Jewish* purification was the purging out of *Leaven*, *Exod. 12. 18, 19.* as the *Jew* was not to eat the passover, until he had purged all *Leaven* out of his House, so nor we the Lords Supper till we have put away every known Sin, *1 Cor. 5. 7.* You can never expect the comfort of that Or-

nance, while you hide any of that old *Leaven* in any corner of your heart. There is (indeed) the *Leaven* of a corrupt Faith, of corrupt manners, and of corrupt nature: This last (which is as the fretting-leprosy, *Levit. 14. 44. 45.*) you cannot chide out of doors as *Sarah* did *Hagar*, but 'twill be a ruful inmate within you (making you cry, O wretched Man or Woman, that I am, *Rom. 7. 24.*) So long as the walls of your House of clay standeth and until the Stones and Timber be throw down, it cannot be purged out; but the *Leaven* of corrupt Doctrine (which sours the whole Lump, or truth of the Gospel) and that of corrupt Communication, and Conversation (which sours both our selves and others with us) both these should you (both) find out and cast out, (*Psal. 34. 13, 14.*) If not with as much Ceremony, yet with as much seriousness as the *Jews* did their *Leaven*: The first Jewish Ceremony that carries resemblance, was, the *Jew* began to purge within, and to banish all *Leaven* found within his own House; It teaches you to mind within-doors-work; 'tis not enough to purge your mouth and your hands but especially your inside, your heart, and not so much other mens as your own, *Jer. 4. 14.* your own House and heart; the second was not so much as the least morsel or crum of *Leaven* must be spared, which shows you that you must account the least Sin, both hateful to

God, and hurtful to man, so it may not be indulged. The third Ceremony was, the *Jew* Searching the House with a Candle, and finding but a mite or crum thereof in any corner by sweeping (even) that little he carries out with great Solemnity: learn you hence, that a little poison is poison, sweep every cranny of your Soul, your Conscience, *2 Tim. 1. 3.* your affections, *1 Tim. 1. 5.* your senses, *Psal. 119. 37.* your speeches, *Psal. 39. 1.* that your whole House may be possessed in holiness and honour, *1 Thes. 4. 4.* a little *Leaven* mars all, *1 Cor. 5. 6.*

6. The second general is the true participation after a due preparation: yet this you may know for your comfort, that your God will not stand exactly or Rigorously upon every circumstance required in this purification of the Sanctuary, provided you prepare your heart with all your might, as *David*, did *1 Chron. 29. Ver. 1, 2.* this is plainly taught you for your Encouragement, in *2 Chron. 30. 18, 19.* that where the heart is prepared to seek, and meet God according to our best endeavours, he will not insist upon the exact purification of the Sanctuary, (which consisted on those three parts aforesaid) but will pass by and pardon all our other weakneses and imperfections at the Prayer of his Vine-dressers, *Luke 13. 7, 8.* *2 Tim. 1. 16.* God will yield something to their Prayers, even when he might come forth
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in severity against a person or people; happy are they then that have Praying vinedressers set over them, saying with *Samuel*, *God forbid I should Sin against the Lord so, as not to pray for you*, 1 *Sam.* 12. 23. and the good Lord pardon every one that is not so exactly prepared: in such a case God accepts of the will for the deed, 2 *Cor.* 8. 12. and looks more at the willingness of the offerer, than at the worthiness of the offering; and you must put a difference betwixt being unworthy and eating unworthily: all believers are (in themselves) unworthy of Christ and Salvation, yet being in Christ they are accounted worthy, *Luke* 21. 36. & *Rev.* 3. 4.

7. Thus you, (1.) Being in Christ (for you must be bred before you be fed, and be begotten, born and live before you be nourished, *Mark* 5. 43. no stranger (to Christ) no uncircumcised (in heart) must eat thereof, *Exod.* 12. 43, 48. *Rom.* 2. 29.) and (2.) Having prepared a large upper Room (a raised and an enlarged heart, *Mark* 14. 15. *Luke* 22. 12. then (3.) Open the gates and the everlasting doors of your Soul, that the King of glory may come in, *Psal.* 24. 7, 9. yet withal say (4) with the Centurion, *Lord I am not worthy that thou should come under my roof*, *Mat.* 8. 8. nor am I worthy that I should come to thy Table: and with *Mephibosheth* (who was loved for *Jonathans* sake as you for *Jesus*-sake)

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fake) wilt thou look (Lord) on such a dead
Dog as I am, so, as to let me Eat bread at thy
Table? 2 Sam. 9.7,8. O that you may trim your
self as he did to welcom home his Lord the
King, 2 Sam. 19.24,25,28. In this trembling
frame must you draw near to the Lords Table,
not approaching with a common Spirit, but
well knowing that no other Ordinance is urged
with that strength and Severity as this is,
1 Cor. 11.29, 30. and no duty doth strike such
a terrour upon the Consciences of Man as this
doth, inso much that even evil persons do think
they must be good at that time, and have
good words, good works, and good Prayers,
&c. on that day.

8. There be three things especially required
of you in your participation of this Ordi-
nance. First *self-examination*; there ought to
be a search as well as a Sacrament, 1 Cor. 11.28.
(1.) Examine your *state* as *Lapidists* do their
Stones, that you put not an everlasting cheat
upon your own Soul; thinking you self one
of Gods Jewels when indeed you are but a
Bastard *Diamond*. (2.) Examine your wants,
as coming to your Soul-market, what Sin
you have to Subdue, and what grace to streng-
then; none goes to market, but they do en-
quire what their Family-wants be. (3.) Ex-
amin your sins, search for them as the woman
did for the lost groat; she sought and swept,
swept and sought (with a Candle in her hand)
till

till she found it, *Luke* 15. 8. you must take *Dauids* Lantern and Candle, *Psal.* 119. 105. and search till you find all your Sins, saying to your own Soul (as *Sammel* to *Jesse*, *are these all the Sons that thou hast?* *1 Sam.* 16. 12.) are these all thy Sins? if any one do not yet appear, sit not down till that be fetched, especially if it be a *Mordacai-Sin*, that will not bow to Christ, or a *Dalilah-Sin*, that hinders your Soul most from a Resignation to Christ (4.) Examine your graces, as Knowledge, Faith, Repentance, Love, Zeal, Obedience, all those should be ready to wait on their Lord, their founder, and their finisher; bring forth your bravery to entertain Christ the King of glory.

9. The second thing required in the Ordinance, is *self-excitation* you must stir up your self, as *Deborath* did; calling up her own Soul, saying, *awake awake, Deborath, awake awake,* *Judg.* 5. 12. open there all the Springs of your Soul for Christ, as Christ opened all the veines of his heart for you. (1.) Open all your desires and affections for him; come to this Ordinance, as *Behemoth* to *Jordan*, with a mighty and an all-exhausting thirst upon you, *Job* 40. 23. bring strong affections and a lusty appetite to this Supper, where 'tis a vertue Sublime to be an holy glutton, and to drink hearty draughts of the blood of Christ, that you may go away from the Supper as Christ did from his *Baptism*, filled with the Holy Ghost,

Mat.

Mat. 3. 16. you must consider what is before you, as *Prov. 23. 1.* but in that duty 'tis not your work to restrain, but to provoke appetite, and the rather because Christ so exceedingly thirsted after your Salvation, *Luke. 12. 50.* though he knew it would prove so costly to him; Christ saith, *With desire I have desired to Eat this Supper with you, Luke 22. 15.* that had no need (for himself) of either you or it, how much more should you say, with desire I have desired to Eat this Supper with Christ, who is at all the charges, pain, and pains (himself) and all for your Eternal profit?

10. Secondly, *excite* and quicken up all your faculties, as the affections (those handmaids of the Soul) give attendance to meet Christ (the mystical *David*) just as the Virgins of *Israel* met literal *David* in their Singings and dancing, *1 Sam. 18. 6, 7, 8.* every one Singing their part appointed them: Accordingly [*hope*] is sent out to wait for this King of glory, and if he come not [*desire* is sent out to fetch him. [*Love, Delight, and Joy*] receives and entertains him; all these Virgins go out to meet this blessed bridegroom, *Mat. 25. 1.* having first swept the House clean, and cast all the filth away into the brook *Kidron, 2 Chron. 30. 14.* *Math. 13. 41. Jam. 1. 21.* and brought forth your best bravery, (*Arras hangings, Persian Carpets, rich stools, all your Plate and Jewels*)

to wit, all the graces of the Spirit (far surpassing *Aarons* rich garments that were for glory and beauty) all to prepare a large upper Room for entertaining the King of glory: even so all the faculties of the Soul must be stirred up, to Improve their Interest in such a blessed guest, as (1.) Your understanding must look round about him, and behold him altogether lovely from this *Sycamore-Tree*, as *Zacharias*, *Luke* 19. 3. 4. *Cant.* 5. 16. (2.) Your will must offer up both Sword and Keyes, &c. As the Major doth to his Prince at his entertainment. (3.) Your memory must be ready to Register every act of love to your Soul, *remembering his loves more than Wine*, *Cant.* 1. 4. In a word, Christ must be led into every Room of your heart: and Lastly, all your graces must be excited, and made ready to receive [each] their Alms from Christs fulness, as *saving knowledg*, *justifying Faith*, *siacere Repentance*, *servent love*, &c. All come come to touch him for healing vertue, well knowing that Christ comes with a Royal heart into the Soul to give abundantly and like himself; no mean gift can come from so noble an hand and heart; and that all this may be done you must use the third thing required, to wit, *strong Invocation*; coming as a Prince to him, *Job* 31. 37. and begging his grace (in all) with your whole heart, *Psal.* 119. 58.

11. The third general is your Improvement

after all. When Faith and all your other
 graces (together with your affections and the
 faculties, of your Soul) have plaid their part
 in the Mount, and brought you even to a
 Transfiguration, as was done both to *Moses*
 and to the *Meassias*, *Exod. 34. 29.* & *Luke 9. 29.*
 then. (1.) You must tremble to lose that lustre
 and glory that God hath put upon you by your
 conversing with him: if he hath made you one
 of his Jewels by communicating his presence
 to you, *Mal. 3. 17.* then shine as a Jewel in all
 your Relations, that all which see you may
 acknowledg you to be a seed, the Lord hath
 been blessing, *Isa. 61. 9.* (2.) Be thankful to
 your Lord for this inestimable benefit, *Psal.*
16. 12. be of a rendring disposition, and
 that in your life as well as with your lip.
 of *Dauids* condescension to such a dead Dog
 as *Mephibosheth* accounted himself) was so
 admired by him, *2 Sam. 9. 7, 8.* how much
 more by you that in rigour of Justice might
 be fed with Wormwood, and have the waters of
 gall to drink, *Ier. 9. 15.* yet the Lord gives
 you the flesh of his own Son to be meat indeed
 to you, and his blood to be your drink indeed
John. 6. 55. Who might say, I will not feed you
 with all, *Zechar. 11. 9.* (3.) Let it be an everlast-
 ing obligation on you, keep far from every
 evil matter, *Exod. 23. 7.* The Oath of God
 (no less is a Sacrament) is upon you, lay Gods
 charge upon all your corruptions. *Cam. 2. 7.*
 you

you are *Vas Signatum*. shall such an one as [You] Sin? *Neh. 6. 12.* Your all is for the Prince, none else must enter, *Ezek. 44. 3. 4* do singular things for Christ, that doth singular things for you, *Mat. 5. 47.*



C H A P. XI.

The seventh Walk of a Christian wherein all the other Walks do meet, is the Lords Day, in the 4th. Commandment required to be kept holy.

I. **A**S concerning the Lords day you must mark some Considerations, & 2. some Directions, before, in and after it. 1. Consideration, *Remember to keep holy the Sabbath-day Exod. 20. 8.* You must first consider the Number order of it, 'tis the 4th. Commandment. Before the fall (when Mans nature was pure) that the Lord God gave Man but one Commandment to wit, that of not eating the forbidden Fruit but after the fall (when Mans nature was defiled) God gave him ten Commandments, and those mostly prohibitive to stop his proneness & strong Inclinations unto evil: The first of the tenth doth teach you the Object of Worship. The second, the matter of Worship; The third

the manner of worship (both of outward and inward worship in all these) as the 4th teaches you the time of worship, inwardly & outwardly also. The time of worshipping God, is not left to mans own liberty, for then the loose heart of man would keep no time at all, though the time of worship (as well as, that God is to be worshipped) be [*juris naturalis*] written on the Tables of mans heart, yet one of seven is [*juris positivi*] and written on the Tables of stone; both which are the writings and the workmanship of God, as *Exod. 32. 16*. The fourth Commandment closes up the first Table. (1.) As the most powerful means to keep all the three former; and (2.) As it draws into one the whole worship of God: and [lastly] as it makes Gods worship known to the World, which otherwise could not be so well known, as it is by keeping day for it, required in this Command, which is the fourth in number and order.

2. Consider secondly, the Scituation of it, as the fourth Commandment is placed by God himself in the close of the first Table, so likewise before the front of the second Table; it stands in the midst of both, to shew you, that the observation of both Tables in the *Decalogue*, depends much upon the Sanctification of the Sabbath, which hath influence on both Tables; for as the immediate honour and worship of God (which is brought forth and added in the three first Commandments)

is suckled and nursed up in the bosom of the Sabbath: so the keeping of the Sabbath is the best expedient, and the most blessed help for the keeping of all the six following Commandments; thus it appears, that the Sabbath is [*caput & Compendium Religionis, & omnem Dei cultum in se Continet*] 'tis the head and *Epitome* of all Religion; containing in it the whole worship of God, and the whole duty of man, respecting both his holiness to God, and [his] righteousness to men.

3. The third consideration is, the influence of it; that Religion and the power of Godliness is, just as the Sabbath is, as the observation of the Sabbath finds reception, accordingly doth true Christianity decay or flourish in Persons, Families, Towns, Cities, Kingdoms and Countries. It decreases or increases just as the Sabbath is esteemed or disesteemed. This might be demonstrated (without difficulty) both by Scripture and Reason, or Argument, as well as by Experience: moreover 'tis richly worth your observation, that when the Children of *Israel* broke the fourth Commandment only, in the matter of gathering *Manna*, the Lord taxeth them for the breaking of all the Commandments, *Exod. 16. 26* because he that makes no Conscience of breaking the Sabbath, will not stick (when it may serve his turn) at the breaking of any other Commandment, he stands alike affected un-

11; the whole Law is but one *Copulative*
Lev. 18.10, 11, 12, 13. 'Tis like a Chain that
 dissolved by the loosening of one link;
 an offence in one, makes guilty of all, *Jam. 2.*
6. All Sins flow from the same corruption as
temptation draws it out; he that breaks one (e-
pecially this fourth) habitually breaketh all,
though not so, actually.

4. The fourth consideration is, the stamps
 in it, that as the Sabbath is the Mother of
 religion, so God hath put four immortal
 stamps upon this precept that concerns it, a-
 bove all the other nine precepts: as (1.) It hath
 such a Preface before it, as none of the other
 hath, to wit, [*Remember*] (2.) Whereas the
 other nine are delivered either negatively (as
 most of them are) or positively only. The
 fourth is delivered both ways. (3.) Whereas
 the other Commandments are delivered to a
 single person only [*Thou and Thou.*] This is not
 for our persons only, but to our Families and
 relations also. [*Thou and Thine, Thou and*
Thine.] (4.) It hath more grounds and
 reasons alledged in it (to enforce the obser-
 vation of it) than any other precept, as 1.
 His own Equity. 2. Gods bounty. 3. His own
 example. And 4. The days benediction. Those
 four Immortal stamps and Characters of Au-
 thority, you must neither forget nor neglect,
 much less the Sabbath, but remember to sancti-
 fy it; the *Gentiles*, as well as the *Jews*, are ob-

obliged to observe it, seeing the ground of it is general (to *Gentiles* as well as to *Jews*) and the Equity of it perpetual, for the Commemoration of Gods Creation of the World and of Christs Redemption of it, have (both) an Universal and an everlasting Equity *Them.*

5. Consider fifthly, the sense of its preface [*Remember*] imports three things ; 1. The Antiquity of the command, (as 'tis said in another Case, 1 *Chron.* 4. 22.) *these are ancient things*, almost as ancient as the World itself, *Gen.* 2. 2, 3. and the ceasing of *Mans* on the seventh day, *Exod.* 16. 24, 30. plainly shews, that [*ab ipsius Mundi primordio inchoasset Sabbati Observantia*] the Sabbath was kept from the beginning of the Creation before the promulgation of the Law at *Sinai* *Exod.* 20. which was added, because ancient things are apt to wear out of the mind of Man ; and the *Devil* had endeavoured to blot out the Remembrance of the Sabbath, and the Creation in the long lives of the *Patriarchs* that so he might Usher in that foolish conceit of the Worlds Eternity, so cryed up by some Heathen Sages, though decryed and exploded by the wisest of them. 2. It implies the weightiness of the Command : 'tis not either to your pleasure, or to your leisure, liking, (as a frivolous or indifferent thing) that may admit either of a dispensation of

discharge; but among all your other necessary duties, you must remember this duty of weight and of great importance : and (3.) It supports mans proneness to forget it, ever since his memory was wounded by the fall, therefore is he oft call'd on to remember: Alas you will forget it (thinking your own thoughts, &c.) before you be aware, *Isa. 58. 13.*

6: Consider the morality of it: the fourth command doth indeed consist of some things temporary and Ceremonial, (and so by consequence changeable) peculiar to the *Jews*; as (1.) Not stirring out of their places, *Exod. 29. 35.* (2.) Not kindling of Fires *Exod. 35. 3.* (3.) Nor carrying burdens, *Jer. 17. 21. Neh. 10. 15, 16, 17.* So likewise their Sabbath was (4.) A sign 'twixt God and them, *Exod. 31. 13. Lev. 20. 12.* and (5.) In remembrance of their deliverance from *Egypt*, *Deut. 5. 15.* Yeastly) there Seventh day was to be Observed with several Rites, *Num. 9. 10.* all which are Typical, and so Temporary and Changeable; besides all these appendices, there is another part of it which is moral and perpetual; as (1.) That there should be a day of Sabbatizing or Resting [as the Word [*Sabat*] signifies,] (2.) That this day should be kept holy to the Lord; and (3.) That a Seventh day should be served as an holy rest, not this or that particular Seventh day, but one of the Seven:

1. The precise time of the Seventh-day
O 3 from

from the Creation, is lost by the Suns standing still in *Josuahs* days, and by 'tis retrograde Motion ten degrees in *Hezekiahs* days, *Jos* 10. 13. *Esa.* 38. 8. Hence some think that our Lords-day is the very same [numerically] with the Seventh-day, if so, then we keep Gods day commanded here.

7. Again secondly, as the Suns standing still and running backward made an alteration in the course of the universe, and so did loss [as to us] that precise computation of the Seventh-day. So likewise, should that precise part of 24. hours (from the Creation) of the Seventh-day belong to the morality of the fourth Commandment; then such as Travel by Sea, either East or West to such and such degrees, are obliged to Impossibilities; for by the distance of Climates, they may gain or lose half a day or a whole day, (as Sir *Francis Drake* did, who putting a girdle about the World in his Sea Voyage, though a critical measurer of time, yet through the Variation of Climates lost one day.) (*Fullers Holy State. Chap. 2. of it Book. 2. Page. 128.* In his life.) So that 'tis impossible for them precisely and punctually to observe that part of time. (34.) Neither is it said in the fourth Command: [Remember to keep holy the Seventh day,] but 'tis said twice over, [keep holy the Sabbath-day] which doth not only respect the *Jewish-Sabbath* under the Law, but may also have respect

reference to the Christian Sabbath under the Gospel. The *Hebrew* Text may as well be read thus, Remember the resting-day to keep it holy, [a seventh-day is the Sabbath of the Lord thy God.] So that he who Remembers to keep a Religious rest weekly, is no breaker, but a true observer of the fourth Commandment.

8. Fourthly and lastly, 'tis worth your observation that the Seventh-day after the Creation is not butted and bounded with the Evening and the Morning, as all the other six days are, *Gen. 2. 2, 3.* because (as may be supposed) the time would come under the Gospel, where-
in the Sabbath should have a new beginning and a new ending, when all things were to be made new by Christ, *Revel. 21. 5.* and if all things, then (by consequence) the Sabbath is made new by the Lord of the Sabbath, *Mar. 2. 28.* And hence is that new Sabbath call'd the Lords-day, *Revel. 1. 10.* which every Phrase Imports the Lords institution of it, as parallel Phrases do the (Lords Supper, the Lords-Prayer, the Lords-Table) intimate that he Instituted all these. It being the manner in the Apostles-days to call all things [the Lords] rather than [Christs.] [*ἐν τῇ κυριακῇ*]
the Article [*τῇ*] (set before it) makes it bound in sense [that Lords-day] 'tis predicated of him denominatively as it is, of, or belonging properly to the Lord, 'tis expressed by an

Adjective possessive, as shewing the day to be a part of Christs possession, not only as all other days are his by Creation, but this is his (more Emphatically cal'd so) by way of Consecration and Institution above all the other days of the week.

9. This leads to the seventh Consideration the Actions of it, that 'tis more than probable Christ (himself) in his own Person was the Author and Institutor of the First-day Sabbath, supposing those few things, which ought to be supposed: as (1.) That Christs life was the light of Men, *Joh. 1.4.* As he is the Object of your hope, so he must be the pattern of your holiness; he will not be your Saviour for happiness, unless he be your Samplar for holiness too, *1 Joh. 3. 3.* (as above) therefore he bids you learn of him, *Mat. 11. 29.* [*Imitandum quem colimus est summa Christianitatis.*] Conformity to Christ (whom we Worship) is the very Sum of Christianity, 'tis an Imitation of his Morals, though his Miracles and Mediatorial Actions are unimitable. Christ came primarily as the price of our Redemption, but secondarily as the pattern of our Sanctification and so give us an Example that we should follow his steps, *1 Pet. 2. 21.* and he instructs us by his doing as well as by his teaching, *Act. 1. 1.* [*to do and to teach.*]

10. These premisses being granted, the Christs [doing] instructs us as well as his teaching

reaching, you will find *this* one of Christs [doings] to keep the first day holy (himself) after his Resurrection; as he rose again (after he had rested all the *Jewish Sabbath* in the grave) upon the first day morning; So he came the very next first day into the midst of his disciples (then Assembled,) *Job.* 20. 19. and the very next first day (immediately after that) he came to them again also, *Ver.* 26. The like he did ('tis very probable) every first day during the 40 days he continued upon Earth between his Resurrection and Ascension, because the Sabbath-day (being also the first day of the week) the Apostles still kept their holy Assemblies, *Act.* 2. 1. and then was the holy Ghost given to them. The 2d. thing to be supposed (briefly) is, that Christ taught his Disciples the observation of the first day Sabbath, not only by his appearing once and again to them on this day in a Solemn manner (therby approving of their meetings on that day) but also by his speaking to them of the things pertaining to the Kingdom of God, (all the 40. days of his abode on Earth with them, not constantly, but by intervals on each first day,) *Act.* 1. 3. and surely this great concern of the time of worship must needs belong to the Kingdom of God. The (3.) thing to be supposed is that Christ is as faithful as *Moses*, who ordained all things generally necessary and profitable for the Church, *Heb.* 3. 2. and

no less can be the observation of the Sabbath, so needful (as above) to the weal of the Church,

11. The eighth Consideration is, the Arguments for it. The many Arguments for the First day-Sabbath, which for brevities sake I shall here but name, as (1.) Christs own pattern, as above. So (2.) the Apostles practice, whom undoubtedly Christ instructed (during the 40. days) in the change of legal Sacrifices, Sacraments, and Ministry into Evangelical (as all grant) and why not of the *Jewish-Sabbath* into the Christian, since there is the same Reason for it; otherwise the Apostles would not have kept their Solemn meetings on the first day, as they did, *Act. 2. 1. & 20. 7.* (the Apostle being at *Troas* several days might have kept any of the seven-days, yet pitches on the first day for Prayer, Preaching, and Celebrating the Lords Supper,) *1 Cor. 16. 2.* As Christ is the Rule Ruling, so the Apostles are the Rule Ruled, and we should *follow them as they followed Christ*, *1 Cor. 11. 1.* The (3.) Argument is the precept of the Apostles (as well as their practice.) They did not only observe it themselves, but they also prescribed it to others, *Phil. 4. 9.* *1 Cor. 16. 2.* [*Every first day, &c.*] Which implys, (1.) That their Solemn meetings were on the first day. (2.) That this day was well known among Christians for their meeting day; this Epistle being writ to the *Corinthians* about, 23 Years after Christs death,

(3.) This

(3.) This day was enjoined for such holy exercises, as Collections usually followed in primitive times, *Act. 2. 4.* (4.) The word (every) shews 'twas no occasional prescription, but a perpetual Ordinance, and 5. Ordained to be observed in all the Churches, *1 Cor. 4. 17.* *1 Cor. 11. 23.* Besides [*κειρανὴν*] the Lords day, is added in the old *Greek-Copy*, as *Beza* witnesseth, on *1 Cor. 16. 1.* [*κατὰ καὶ ἐν τῷ κειρανῇ.*]

12. The fourth Argument is, from the proportion or equality of honour due to Christ with the Father, *Joh. 5. 23.* The Son must be honoured equally with him, and 'tis no Robbery, *Phil. 2. 7.* As the Father hath been honoured with the Seventh-day Observation (his resting day) from the Creation to the Redemption of the World. So the Son must be honoured from thence to the consummation of the World with the first-days-Observation, which was his resting day, *Heb. 4. 10.* and that from a greater work, (as *Jer. 23. 7, 8.*) otherwise there would be no equality: The 5. Argument is, the prophecies of the old Test. Show, that the Sabbath of the new Test. should be on the first-day of the week; as the Institution of Circumcision on the eighth-day, the *Psalms* [on *Sheminith*] or eights, and *Psal. 110. 3.* with *118. 24.* *Matth. 21. 42.* *Act. 4. 11.* speaks all of this day as the latter Scriptures expounds the former, &c. The 6. Argument is, the prerogative of this day above other days, as on this day,

day, 1. The light was Created, and the Angels of Light also. Ancients say, 2. That *Israel* went through the Red Sea on this day. 3. And on this day God fed them with *Manna*, 4. Also on this day the star appeared to the wise men; and, 5. That on it Christ fed 5000 with 5 Loaves; and 6. Christ [himself] was Baptized on it, however he rose upon it.

The 7th. Argument is Gods Judgments upon profaners of it. And

The 8th. Argument, the constant and continued custom of the Church to keep it, in all ages since Christ.

13. The second thing after the pregnant considerations) is the practical and profitable Directions, how the Christian Sabbath may be Sanctified so, as to bring a Spiritual blessing into the Soul. The first Direction: *prepare to meet your God*, O Christian, *Amos 4. 12.* there is no work (either Natural or Artificial) but it requires preparation; how much more this Religious work! the Husbandman prepares for his Husbandry, and the Musician for his Musick, and shall not you [that are part of Gods Husbandry, 1 Cor. 3. 9.] have your Soil prepared for the Celestial seed? O pray to the only preparer of hearts, *Prov. 16. 1.* to the skilful Musician, that he may tune your harp (your heart) to sions Songs, and Sabbath-services, that you may make melody therewith and therein to the Lord, *Eph. 5. 19.* The second Direction is, set
some

some time apart (at least) the evening before the Sabbath to trim your Lamps for meeting your Bride-groom, *Matth. 25. 7.* The Traveller makes all ready over night for his Journey intended next morning; and that Oven which is heated the night before, will be the sooner fitted for baking in the following day: the *Jews* had their preparation for the Sabbath the evening before it, *Mark 15. 42. Joh. 19. 31.* their preparation to the Sabbath began at three a Clock in the afternoon, having [*Sabbatulum* ante *Sabbathum*] afore Sabbath, before the Sabbath. Those of *Tiberias* began the Sabbath sooner than others, as those of *Tsephore* continued longer, laying down this as their Rule (as *Buxtorf* relates) *Tutius est tollere de profano & addere ad Sacrum, quam tollere de Sacro & addere ad profanum*; 'Tis safer to pinch a part of the week-day, than the least part of the Sabbath-day, pinch your own part rather than Gods.

Our own *Chronicles* tell us, that the *Saxons* (in those dark times) were so devout, as not to allow their secular affaires to entrench upon their Sabbath-days Devotion, and therefore began their preparation at three in the afternoon on the last day of the week; insomuch that our forefathers at the Ringing of the Beil to Prayer at that hour, the Husband-man would give over his labour in the Field, and the Trades-man his work in the Shop, and set themselves to prepare for the Sabbath: *Clarks,*
Engl.

Engl. Martyr. Pag. 30. Tells of *Edgars Law* to this purpose. And *Tacitus* saith [*Nox diem ducere videtur*] the night seems to lead the day, as the evening, in *Gen. 1.* is (all along) set before the Morning, and therefore the evening before must belong to it. O how the Devotion of those dark days condemns the Indevotion of our (more knowing) times, wherein Men are so far degenerated from their Auncestors Zeal, that they dare entrench upon the holy time, either in worldly works, or in foolish games, as if the waters of the Sanctuary (*that full-Sea of knowledg promised, Esa. 11. 9.*) had extinguished the fire of the Sanctuary, to wit, that former Zeal and fervent devotion in Solemnizing Gods Sacred Sabbath in the entire extent of it. *I the longer insist upon this second Direction, because usually, as men measure to God in preparation, God remeasureth to men in performance of his blessing: I have found my best Prognosticks about what communion with God I should enjoy on the Sabbath-day, from the Divine influences I have had upon my heart the evening before.*

15. The third Direction is, Remember, not only to prepare for it, but also to long after it, as a day of desires to your Soul, the preface (*Remember*) spreads it self over all the duties of the Sabbath, before, in and after also: *Drusius* tells of an holy Jew that would usually go out early in the Morning of the Sabbath, and having

ing put on his best Apparrel would cry out: *Veni sponsa mea*) come my blessed Bride, thou art welcom; as being exceeding glad of 'its' comming. If you, (with the Mariner) have launched out your heart (the Ship) out of the Heaven of Worldly mud over night, you will long for the Morning, *Psal.* 130. 6.) to hoise up Sail for your Voyage to the Cape of good Hope, and you cannot then but rise early as *Israel* did in the Siege of *Jericho* upon the Sabbath-day, *Iosh.* 6. 15. *Have not you the strong holds of Sin* (as they had the walls of *Jericho*) *to batter down.* O long for this Queen of days (as the Antients cal'd it) for your Souls market-day, having cast up all your Spiritual wants over night. Say with *David*, *My Soul longeth, yea even fainteth for the Courts of the Lord*, O when shall I come and appear before him, &c. *Psal.* 84. 2. & 63. 1. & 42. 1, 2.

16. The fourth Direction is, Improve every part and parcel of the Lords Sabbath for your Souls edification and advantage (either publicly, or privately) in holy and Religious exercises; the *Hebrew* word (*Shamer*) to (keep) the Sabbath, signifies such a careful and diligent keeping, as is that of Gold or precious things, which a man would not lose any part or parcel of: how careful is the Gold-Smith of keeping the very filings of his Gold, and the Apothecary (in his beating of Pearl to Powder)

Powder is extraordinary watchful, that the least dust of it fly not out of his Mortar; and why? Because a little of such things is very pretious and of great value: Thus the smallest part of this holy-day is of great price, take heed of losing the least moment of the precious Sabbath (one Inch whereof the Damned in Hell would give worlds for, if they had them) but improve the whole day for Gods glory and your Souls good. O then that practice (of too many persons in too many places) in making Gods Sacred Sabbath the very voider and dunghil for all refuse-businesse (putting them off to that day) must needs be a great provocation to the most high and holy God; 'tis a Scripture wonder, [will a man rob God? [or *Hebr.* will *Adam* plunder *Elohim*?] *Mal.* 3. 8. Seeing the whole day is consecrated both by God, and also (as *Ananias* his goods) to God, it is dangerous to keep back any part of it for your own use, *Act.* 5. 1, 2, 5, 10. and not keep it wholly and (in every part of it) holy to the Lord.

17. The fifth Direction is, make this day a day of your delights, as before a day of desires; delight in the day, and in every duty of the day; account the Sabbath not only your duty, but also your priviledg, not only your work, but your wages too, *Isa.* 58. 13. Call the Sabbath your delight, and if it be not so, you may not call it so; surely it was not so to those

those worldly wretches that cryed, *When will the Sabbath be over?* &c. *Amos 8 5.* as if they had been in the stocks, all the while they were sleeping a Sabbath. The Greek word for delight is [*χαρὰ τρυφῆς*] Septuag. *Psal. 37. 4.* &c. which comes from the word [*τρυφή*] that signifies Paradise, or place of pleasure; to intimate, the Lord and his Sabbaths may not be as stocks to you, but as a Paradise, and a place of pleasure; you should take as much delight herein, as in walking the Round in the choicest Spring-garden. O how should you *blest* God for the Sabbath? as *Neh. 9. 24.* and rejoice in it as in *the day the Lord hath made* (for spiritual delight) *Psal. 118. 24.* counting it so, and making it so; not only a delight, but also holy and honourable, and because holy, therefore honourable, *Esa. 58. 13.* O may you but be in the Spirit on this Lords day, (as *Rev. 1. 10.*) and taste how good the Lord is, (*Psal. 34. 8.*) in the dainties of holy duties, and in his heart-reshing, & soul-ravishing Ordinances; you will find most incomparable pleasure therein, and far exceeding all the dirty delights of sensu-als & Sabbath-breakers, *Pro. 14. 10, Job 27. 10.* with *Cant. 2. 3. Psal. 84. 4, 10, 11, &c.*

18. The sixth Direction, be not weary of it before it be over. The whole Sabbath should be spent without weariness, in works of piety, mercy and necessity, & in none else; there's variety (to prevent nauseating) in works of piety,

you may pass from one Ordinance to another (as the Bee flies from one flower to another and not be weary; and from works of Piety you may go to works of Charity, and from thence to works of necessity for your own natural nourishment: O then, here is no need of crying out [*What a weariness is it?*] as *Mal. 1.3.* or [*When will it be over?*] as *Amos 8.5.* as in little-ease all the while. Carnal hearts know not (indeed) how to wear out the Sabbath (tis such a weariness to them) and therefore they wish it over; full loth would they be to *David's* office out of his hand (of being a doorkeeper in the house of God, who must be first in, and last out,) *Psal. 84. 10.* and what would they do to spend an everlasting Sabbath in Heaven, that are so troubled and tired with a short one on Earth, not without a world of wilful distractions; but the Spiritual heart that is rapt up and ravished in Spirit, *Rev. 1.10.* and is in the fear of the Lord (and in the comfort of the Holy Ghost) all the day long, *Pro. 23. 17.* can wish with *Joshua*, that the Sun stood still on that day, for the more killing of sin (as for killing the cursed *Canaanites*) and for quickening of grace.

19. The seventh Direction is, be sure you make it a right day of restraint to you, as it is called, *Deut. 16. 8.* (*Jom ghatsereth*) *Idem* *Interdict*; a day of prohibition from all improper work; the same word is used, *Num. 16. 46.*

and the Plague was stayed, or restrained by either; (1.) Intreaty, as 2 *Sam.* 24.25. or (2.) By Authority and Commands; or (3.) By strength and force; all these waies you should remember to [keep] the Sabbath; if you keep not your heart with all keepings, *Prov.* 4.23. you can never [keep] the Sabbath holy. The plague of your heart (mentioned, 1 *King.* 8.38.) will not be stayed or restrained, unless you, (1.) Offer upon Christ (your Altar, *Heb.* 13. 10.) Your entreaties to God with *David*, *Sam.* 24.21. And (2.) Unless you lay God's charge, and command upon your extravagant heart to keep within compass, *Cant.* 2. 7. Ye should (3.) You must use holy force and violence going out in God's strength, *Psal.* 71. 16.) to restrain your loose, slippery and treacherous heart, both from wicked, and from worldly work on that day; for in the former work you keep the day to *Satan*, and in the latter to your self, but not to your Saviour in either; besides, every wicked work is cursed sin any day, and is doubly so on the Lord's day, the season being a great aggravation of the sin, like that in *Exod.* 7.8. 'tis a ravishing the Queen of daies before the very face of the King of Kings; and every wordly work done on God's day, can never expect God's blessing, but will be a curse, and may say with *Jacob*, *I shall bring a curse and not a blessing*, *Gen.* 27.12. He that did gather a few sticks (a small business some

may say) was paid home with stones, *because he did presumptuously on that day, Numb. 15. 30, 32, 35, 36.* If you must do no manner of work (save only the three works of Piety, Charity and Necessity,) no manner of worldly work much less wicked work; O then do not eat forbidden fruit, when you may eat of all the Trees in the garden on your six daies; *do not do your own works, (but cease from them, Heb. 4. 10.) nor speak your own words on this high and holy day, Isa. 58. 13. Exod. 31. 14.*

20. The eighth Direction is, never satisfy your soul with spending one Sabbath, without enjoying something therein of the Lord God of Sabbath; never content your self with *Elijah's Mantle, without the Lord God of the Mantle, 2 King. 2. 14.* O let it not be enough to you (as it was not enough to *Absalom* to live in *Jerusalem, 2 Sam. 14. 3.*) without seeing the King's face: Cry with *David* (in every duty of the day) *O when will God come and visit me? Psal. 101. 2.* To miss of a good friend is sad, to meet him is joyful, *Psal. 73. 25.* If you miss of this your best friend, this will justly sadden you as it did even *Saul* himself, *1 Sam. 28. 15.* If you meet him, and miss him not, your friend (the King of Saints, *Rev. 15. 3.*) sit at your Table, then your *Spikenard* will send forth the smell thereof, *Cant. 1. 12.* Such a fellowship of sweet friendship and fellowship must needs fill your heart with joy unspeakable, and full of glory.

glory (as it reminds and represents your communion in Heaven) and makes the Sabbath a delight [indeed] to you; then shall you delight your self in the Lord, and he will (not only) cause you to ride upon the high places of the Earth, but also upon the heights of the Heavens, where you shall keep an everlasting Sabbath (in which all Sabbaths meet) and whereof there is no evening, *Isa. 58. 13, 14. Psal. 37. 4.* an eternal Sabbath in glory.

21. The ninth and last Direction is, be careful to close up the Sabbath with a gracious frame of heart, when (with *Zachew*) you have got a view of your sweet *Jesus* from top to toe, upon the *Sycamore Tree* of some Gospel-advantage (*though low of stature in your self, as he was*), [*this is your after-duty*] be sure you take Christ home with you, and joyfully receive him there, as he did, *Luke 19. 3, 4, 5* 9. he is (you'll find) the most blessed guest that brings salvation, with him as well as a supper, *Rev. 3. 20.* Reflect then upon the whole carriage of your heart all the day; & falling down upon your knees. 1. Beg pardon for your drowiness or distraction, for your want of fervency of spirit in serving the Lord, *Rom. 12. 11.* and a Sabbath frame of soul. 2. Return praise for the Angels moving the waters in order to any healing, either the weakness of your grace, or the strength of your corruption: lose not that warmth of the day you had in the cool of

ing for want of watchfulness; and let Sabbath-day thoughts abide with you all the week-days, then week-day thoughts will less trouble you on the Sabbath-day.

CHAP. XII.

Of Family-Duties; first the Pregnant Considerations; secondly, the Practical and Profitable Directions.

I. **H**itherto of the walk of a Christian in personal Holiness; a short discourse of his Relative Holiness in the close of all. Consider the first, 'tis true, a man is what he is in private and in personal Actions habitually either good or evil; and 'tis as true, that a man who is good privately and personally, cannot but be good relatively also; he will labour to be good in all Relations; he will desire and endeavour to be holy as a Father, as a Husband, and as a Master: this holds true in all other Relations, Superiour, Inferiour, or Equal; as a Wife, as a Child, and as a Servant, yea as a Magistrate, and as a Minister, &c. All persons are really what they are relatively. Unsound hearts (like the Pillar of smoak in the wilderness) will have a dark side as well as a bright, because they be not what they

they seem to be, they be not to God what they seem to be to men; you may not be like the Candle in a dark Lantern, that gives but light one way; but rather as the Candle set upon the Candlestick that disperses it's light every way, into every corner of the House; you must not be diligent in one Relation, and negligent in another, but be holy in all Relations wherein God has set you; *in every respect holy.*

2. The second Consideration is, Religion (in Truth) disperses it self into every Relation, and makes the New-creature [*ζώντων πολιτὸν*] a Publick-creature, for the good of others, a blessing, Gen. 12. 2. to Family-Relations, and so (by consequence) to both Church and State, whereof a Family is the *Epitome*, being (as the Philosopher saith) the first Society in nature: as before the flood, [both Church and State] were bound up in private Families, as in a little Volume: so now, the way to have both good, is to have Families good, whereof Churches and Kingdoms do consist to make them as great *Folds*. Religious Families are blessed Nurseries out of which are transplanted a good Son into one place, and a good Daughter into another, and these bring a blessing along with them to those several places, as Jacob did to Laban, Gen. 30. 27, 30. and Joseph to Potiphar, Gen. 39. 23. those two blessed branches of the Patriarchs Families, though transplanted into a Foreign Soil,

carries a blessing to Forraign Countreys along with them.

3. The third Consideration is, seeing 'tis the Lord that *sets the Solitary in Families*, *Psal. 68. 6.* and appoints the bounds of your habitation, *Acts 17. 26.* the placing of persons in this or that place and habitation is from the appointment of the Lord thereof; as your being, so your dwelling is from the Lord, and this is not for worldly conveniency only, but for the worship of God, *Deut. 6. 6, 7. & 11. 18, 19.* which is your homage and quit-Rent you must pay to the Lord of all, *Act. 10. 36. Prov. 3. 6. Deut. 26. 17. Gen. 18. 19.* Hereupon every new house was to be dedicated to God *Deut. 20. 5.* with Prayers and Praises, as David did his, *Psal. 30.* title, and as *all shall be Sanctified*, *1 Tim. 4. 5.* The walls of your house are ever before the Lord, *Isa. 49. 16.* and therefore Holiness to the Lord should ever be writ upon them, *Zech. 14. 20.* that your house may be as the house of David, *Zech. 12. 8. Psal. 101. 2.* and as that of Melanctons Prince, a Church Court, and Academy.

4. The fourth Consideration is, in two branches. 1. Keep out Sin, that grand trouble-house *Job 5. 24. & 11. 14. & 22. 23.* do you visit your habitation, 'tis a great mercy, (deny'd to many) put Iniquity far from your Tabernacle (by Repentance and Reformation) and while God fills your house with good things, *Job 22. 1.*

do not you fill it with evil Sins *V. 23.* O let not this be your *kindness to your friend, 2 Sam. 16. 17.* O do not thus *requite the Lord, Deut. 32. 6.* your house should be all built of *Irish-Oak* (as it were) which cannot endure any venomous *Spider* to come near it; 2. You must keep in the *Ark*, as well as keep out Sin, thus did *David, Psal. 101. 2, 3.* He would set no wicked thing before him, yet he did set the holy *Ark* before him before which he danced with all his might, *2 Sam. 6. 14, 16, 17.*

5. That you may be rightly guided in this last walk of a Christian, *to walk in your house with a perfect heart*, as *David* did, *Psal. 101. 2.* and both keep out Sin, and keep in the *Ark*, to wit, Religion, as *Obed-edom* did, and was blessed for so doing, *2 Sam. 6. 11.* take these following directions (the second thing propounded) which relates, First, to the Governours of a Family, and Secondly, to the governed in it. First to Governours; the 1. Direction is, where-soever God hath set out the bounds of your habitation, *Act. 17. 26.* though God say to you, as, *Gen. 49. 13.* (*Zebulun shall dwell by the Sea-shore*) an unruly Neighbour, and that yields no good Air; and it may be you have not an house to your liking in all things, yet say, this is the place appointed me of God, and having God for your Portion, there cry with *David*, *your lines are fallen to you in a pleasant place, and that you have a goodly heritage, Psal. 16. 9. 6.*

Indeed

Indeed Gods company (to give all good things to you, *Mat. 7.11.* and to take all evil things from you) makes a low Cottage, yea a poor Cave, to become a Stately Court, and a Princely Palace, for, where the King is, there is the Court: though you have not all to your mind, yet this will make you say, *you have all* (as *Jacob, li-kol. Hebr. Gen. 33. 11.* & as *Paul, I am full. Phil. 4. 18*) in having him that hath all: yea though you have nothing (in comparison) yet possessing all things in him, *2 Cor. 6. 10.* when you have got the Divine Art of contentment, *Phil. 4. 12.* O Remember how the great Architect of the World *had not a house to put his head in* (though he was the Carpenter, *Mark 6. 3.* and the builder of all, *Heb. 11. 10.*) *Matth. 8. 20. Phil. 2. 7. 2 Cor. 8. 9.* and how those great Favourites of Heaven *wandred about in Sheep-skins, &c. Heb. 11. 37, 38.* Having *no certain dwelling place, 1 Cor. 4. 11.* Suppose you have none (or but a mean one) on Earth; yet have you one (and that a Magnificent one) in Heaven, *2 Cor. 5. 1.* Which will make amends for all on Earth.

6. The second Direction is, having an habitation appointed you of God, be sure you make the Lord your Counciller about a yoke-fellow (whether you be Male or Female) if you have a call thereunto; Marriage (*quasi* Marre-age or Merry-age, 'tis the making of marring

marring of you for your whole life; of all your civil affairs, there is none of the like Importance as this, having an Influence upon all your days that you live in the World: 'tis like a stratagem in War, that cannot be recalled when you will: according to your choice of a good or evil Spirit (you bring into your bed and bosom) you make your house a lasting Heaven or Hell; You are mine, and I am yours, (*brevis quidem est Cantinnola, longum vero Epiphonema*) is a short Song, but it hath a long undersong, therefore (an Errour herein being Irrecoverable) you have need of *Argus* his hundred Eyes, as well as *Briareus* his hundred hands, and of Gods Counsel (above all) that you lay not the foundation of a lasting sorrow thereby; and that your *Conjugium* prove not a *Conjurgium*, a continual crossing (in stead of comforting) one another, to wit, when two are in one yoke, and each draws contrary waies to the other. Hereupon (some say) that *Adam* in his deep sleep was all along praying for a meet-help for himself, *Gen. 2. 21.* and the Scripture saith expressly, that *Isaac* went out to confer with God (in Prayer and Meditation) about this weighty matter, *Gen. 24. 63.* A good Wife is from the Lord, *Prov. 19. 14.* And so is a good Husband, both precious gifts of God.

7. The third Direction is, let not that Doctrine of Devils that forbids to Marry,

1 Tim.

1 *Tim.* 4. 1, 3.) hinder you, as if it were better to live upon the Common, (as whore-mongers do) or as if the unmarried estate were more honourable (without regard to the proper and peculiar gift, 1 *Cor.* 7. 7, 9) for Marriage is honourable unto all, &c. *Heb.* 13. 4. and God himself (not *Cecrops*, *Lycurgus*, or *Numa*, as heathens say) was the first Author and Institutor of it, and that in Paradise, yea and before the fall, *Gen.* 2. 22. hence 'tis cal'd the *Covenant of God*, *Prov.* 2. 17. and though *Paul* the unmarried (*quæ talis*, as 'tis said by Romanists) went up to God (*which was a great honour*) yet *Moses* that was married, had God to come down to him, *which was greater honour*; despise not this Divine medicine, which if rightly applyed, is your Arrival at the fair Haven, marriage, *quasi* merry-age, the sweetest passage of your life, a rest and center of your affections, *Ruth* 3. 1. *that it may be well with you*, this is desireable (as well as honourable) in both Sexes, for the man misses his rib, and would recover it, and the woman (the rib) would be in her place under the Arm again in Coniugal Society.

8. The fourth Direction is, be careful to enter in by Gods way, into Gods *Covenant* not as some that enter into Gods Ordinance (to wit, Marriage) by the *Devils* portal (to wit, fornication) so lays the Foundation of curse, & not of a blessing: the Apostle saith,

them marry, only in the Lord, 1 Cor. 7. 39. you must not marry in Pluto (the God of Riches) nor in Venus (the Goddess of pleasure) as the Heathens feigned, but in the fear of the Lord; the Rabbins observe, that in the names of [Ish and Ishah] the Hebrew names of Man and Woman, is included (yah) the name of God, and that if you take out God and He, whereof the name (yah) consists, there remaineth nothing but (Esch, Esch,) which signifies fire, fire; the moral of it is good, signifying, that if you marry in any manner but in the Lord, whose name is yah, Psal. 68. 4. there will be nothing but fire, fire, nothing but brawling and doleful dissention, a fire that burneth to the fire of Hell; but if you marry in the Lord, you marry also with the Lord, and he cannot be absent from his own Marriage; it was Christs presence at a marriage that turn'd water into Wine, Job. 2. 2, 9. Jesus must be Invited to your Marriage (as the principal guest) but by no means invite the Devil (quasi do-evil who is (Abaddon and Apollyon, Rev. 9. 11.)), the destroyer of all good; Except the Lord be with you to build your house (even in your foundation work, which is alwaies serious and weighty work) all your indeavours will be but (Arena sine Calce) sand without lime that cannot hang together, but like untempered Morter, will fall asunder, and you build in vain, Psal. 127 1. 2. Except and except, &c. 'Tis vain and 'tis vain,

vain, (both twice expressed there, &c.) Should sound in your Ears.

9. The fifth Direction is, if God have made you the husband of a Wife (especially of such a one as hath the seven qualifications of a good one, to wit, *grace, race, face, arts, parts, portion, proportion*;) then 1. Be thankful to your God for so great a blessing, *Psal. 116. 12. Render to the Lord.* This was one of the first real and royal gifts that God bestowed on *Adam*, and that upon deliberation of Divine wisdom, *Gen. 2. 18.* the Trinity in the unity had consulted before about mans first being, (*let us make man, &c. Gen. 1. 26.*) Now the Unity in the Trinity consults about mans well-being, and determines 'tis not good for man to be alone (*I will make him an help meet for him*) a piece so exactly cut out for him, as answers him rightly in every Joint; no such glorious Creature could *Adam* find among all the Creatures that passed before him; hence the Woman is the glory of a Man, *1 Cor. 11. 7.* O blest God for such a glorious Creature, and rejoice at the recovery of your lost Rib, *Cant. 3. 11.* Rejoice in the Lord the giver of that mercy, *1 Cor. 1. 31.* for marriages are made in Heaven before they be Solemnized on Earth; 'tis the work of God the Creator to provide an help meet for Man his Creature, *Gen. 2. 18. Prov. 18. 22. Prov. 19. 14.* And 2. Live with your Wife (that God hath graciously given you),

as

as a Man of knowledg, *1 Pet. 3. 7.* where should knowledg and wisdom be, but in the head; if you have found (by seeking God in Prayer as *Isaac* did) a Wife; that is a good Wife (as *Name* is used, *Eccles. 7. 1.* for a good name; and *Wool*, *Esa. 1. 18.* for white Wool) you have found a good thing; a fit and faithful yoke-fellow is a singular blessing, and you have obtained favour of the Lord, *Prov. 18. 22.* as this calls for abundance of praise to your God, so for abundance of prudence to your Consort, which is the weaker Vessel, and so ought to be handled as a Venice-glass with all tenderness, even as Christ handles his Church, *Eph. 5. 29.* With all tender compassion, *Hebr. 5. 2. & 2. 17. & 4. 15.*

10. The sixth Direction is, if God make you the head and Governour of an house and Family; then learn in the first place to rule your little house well, to wit, *your self*; he that hath no rule over his own Spirit, is very unfit to take the rule over others, *Prov. 14. 29. & 16. 32.* and *Eccles. 7. 9.* Anger may rush in to a wise-wans bosom, but it shall not rest there, he dare not let the Sun go down upon so evil a guest and Counsellor; fury dwells and domineers in no house or heart (*not only till the Sun go down a whole day*) but while it go round (a whole year,) *Eph. 4. 26.* but where a fool is the Master of the Family, a troubler of his own house, that brings all to nothing, *Prov. 11.*

29. his livelihood (by a secret curse) *Vanishes into Smoak*, and if not his life (by fretting) yet his liberty goes away, for he *shall be servant to the wife in heart*; none Triumphed in Rome but such as had five Victories; nor you in Heaven without Victory over your five senses; *you must master your whole self.*

11. The seventh Direction is, be careful to lead an Exemplary and a convincing Life, that you may be a pattern of Piety to your whole Family; patterns are so prevalent (both to good and evil) that *Pelagius* did think (though amiss) Sin came into and is continued in the World by imitation and not by propagation; *be sure you shew Piety at home* (as well as abroad,) 1 Tim. 5.4. and be not like the stage-Players, that act the part of both great & good men upon the stage, but follow them into the Tiring-House (where they dis-robe themselves) and then it will appear they are but very *Rogues* and *vile-Varlots*; every man is, what he is at home and in private. If Godliness be writ in a fair Character, and in large and lovely Letters, in the leaves of your life, 'twill invite your Children and Servants to Read, like, and love it, who otherwise (possibly) would never have heeded it; the Master of a Family is the Ordinary Looking-glass, whereby the whole Family do dress themselves, [*Regis ad exemplum totus Componitur Orbis*] as is the politick-head, so are the People, *the body*; and as is

the domestick-head, so (usually) is the household good or evil, as it is with a fish, if the head be sweet, all's sweet; if it stink, all's putrifying: The Office of an head is great, in guiding and going before the whole body; in *Josephs* dream, Gen. 37. 9. [*behold the Sun, the Moon, & the Stars, &c.*] the Father of the Family should be as the *Sun*, full of Heavenly light in himself, and communicating of his light to enlighten the *Moon* (his wife) and the *Stars* of several Magnitudes (his Children) yea and the Air and the Earth too, to wit, all his Servants.

12. The eighth Direction is, if you be the Wife or Mother of the Family, you must be of a wise Conversation, which wonderfully wins (as well as woos) all you are related to; towards Conversion as well as Conviction, 1 Pet. 3. 1, 2, 3, 4, 5, 6. you must be as the *Moon* [in *Josephs* dream] shining out (in your Orb) in your husbands absence, and yet vailing to him, (as the *Moon* to the *Sun*) when he is present, and in his power, being Subject to him in all his lawful commands or restraints. O that you may be fair as the *Moon*, Cant. 6. 10. Shining bright in all Vertues and Graces, while you are ordering your Family-affairs, as *Sarah* and *Abigail*, &c. And though you may have sometimes, a dark side towards the Earth, yet (as the *Moon* in her very *Eclipse*) you may have a bright side towards Heaven which may never be eclipsed; you should be to your Husband

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What *Dauids* harp was to *Saul* in his fury and Phrensy, 1 *Sam.* 16.23. when your Husband is at any time (as who is not at some time) transported into passion; see that you cast *Milk* and not *Oile* upon the flames of his Anger, that you may quench that fire and not more enflame it by adding another fire (your own anger,) to it: 'twas once a blessed Expedient in a godly Couple (though both Cholerick) to live lovingly together for forty years, without ever any fallings out betwixt them, by yielding evermore to each others passions and never being angry both together.

13. The ninth Direction is, to both the *Sun* and the *Moon* [the Husband and the Wife] jointly, that you live together as heirs of the grace of life, that your Prayers be not hindred 1 *Pet.* 3.7. Alas you are Men and Women (*Subject to many passions and infirmities, Act.* 14.15 *1 Sam.* 5. 17.) and not Angels, freed from all frailties of the Flesh; and therefore you have need to be enriched with all grace, whereby you may perform the duties, enjoy the comforts, undergo the cares, and resist the Temptations that do attend your persons and conditions, as becommeth the Gospel you profess, *Phil.* 1.27. and your praying much with and for each other (*without hindrance, 1 Pet.* 3.7.) with Gods blessing) wonderfully encrease and Spiritualize your mutual affections one to another; either, jarring will make you less praying

praying, or praying will make you leave jarring; *Isaac* and *Rebecca* were the most loving Couple we Read of, *Gen.* 24. 67. [*and he loved her*] (this is not said of any other Husband in all the Bible.) For they were a praying Couple, *Gen.* 25. 21, 22. he prayed for his Wife constantly, as the *Hebrew* signifies; and she prayed down her passions prudently; he got the mercy (desired,) and she the Oracle: *Abraham* obeys God in things grievous to him, *Gen.* 21. 11. & 22. 2, 3. and *Sarah* hindred him not by saying why do you so, for she was a straight Rib, and *Satan* could not use it to break the head. As the Husband must be a Son of *Abraham*, so the Wife must be a *Daughter of Sarah*, *1 Pet.* 3. 6. O happy house with such Couples, and where *there is but one will*, the Wives swallowed up in the Husbands, and the Husband in the Lords will.

14. The tenth Direction to both is, neglect not to set up the Worship of God in your Family; this is not only to entertain the Ark of God, but even God himself: the Ark was the sign of Gods presence, no sooner is *David* settled on his Throne, but he will settle Religion, and therefore sends for the Ark, *2 Sam.* 6. 1, 2, 3. 'Tis come to *Obed-edoms*, *Ver.* 10. And brought a blessing with it thither, *V.* 11. *David* then crys, O when wilt [thou] come unto me, *Psal.* 101. 2. he would have the blessing-Ark come to his house as well as to *Obed-edoms*

*edom*s, and not only the Ark of God, but also God himself. Arise [thou] and the Ark of thy strength,) *Psal.* 132. 8. where Religion is set up, that house is [a *Beth-el*] *an house of God*, and there is the gate of Heaven, *Gen.* 28. 16, 17. not only for your Prayers ascending up to God, but also for his blessings descending down upon you through it, for he is Rich unto all persons and Families that call upon him, *Rom.* 10. 12. *Job* 8. 6. whether you be small or great God is not an austere Master, but a liberal pay-Master; but that house wherein the Worship of God is not, nor any calling upon his Name, 'tis not a *Bethel*, but a *Beth-Aven*, *Hos.* 10. 8. *an house of Sin*, and God will pour out his curse upon it, and not his blessing, *Jer.* 10. 25. Neglect of Family-duty doth (as it were) uncover the roof for Gods curse to be rained down upon a Man s Tables, Beds; all things he hath or doth, *Prov.* 3. 33. yea *Brimstone* is scattered upon his habitation, *Job* 18. 15. which the wrath of God (*that abides on him*, *Joh.* 3. 36 (may) soon give fire to) *Psal.* 11. 6. and hale in Hell at 'its Heels.

15. Secondly a short word of Direction to the Governed, as they stand related to the Governours, 1. In General; to all such, whether Children or Servants, &c. The first Rule is, account it your mercy and priviledg and not your burden, that you live in Religious Families where Prayer, Reading, Catechizing

yea order and discipline are observed, *Gen.* 16. 8. & 18. 19. Children of many Prayers, and Servants of many Prayers and Spiritual helps may not say, what a weariness is this, *Mal.* 1. 13. 'twas cursed *Jeroboham* that said, 'tis too much to do so, *1 King.* 12. 28. Yea 'twas the mad and raging *Heathens* that cryed, let us break these bands asunder and cast away those cords from us, *Psal.* 2. 3. Those are Children of [*Belial*] that like not to be yoked (as the words signifies) no not with Christs easy yoke; and those are the Redeemed of the Lord that look on Family duties (not as Cords and Bands, but as garters and girdles to confine them where they ought to be, *Rom.* 7. 22. Christ left this pattern for all Families by the ordering of his own, as 1. *To worship God,* *Joh.* 4. 22. 2. *To keep the Sabbath,* *Luke* 4. 16. 3. *To pray with the Family,* *Luke* 9. 18. [alone] there is meant [apart] from the Multi- tude, for his Disciples (which were his Family) were with him, 4. *To pray privately or secretly by himself,* *Luke* 5. 16. 5. And that morning and evening, *Mark* 1. 35. & *Math.* 4. 23. And 6. *This was his practice and custome,* *Luke* 22. 39. yea 7. *Sometimes vll night long,* *Luke.* 6. 12. And (lastly) *with Submission and Devotion,* as a Servant of God, *Math.* 26. 39. Oh ye Governours and governed [learn of him, *Math.* 11. 29.] he is your best Master- learn of him all this Practice of Piety; 'tis no

matter how dull the Scholar be (if but desirous to learn) so Christ himself be but your Teacher.

16. Secondly in particular. First to Children, the second Rule is *Obey your Parents*, *Eph. 6. 1.* as *Isaac* did *Abraham* even in submitting to be Sacrificed (though he was then grown up and might have resisted) and as Christ became obedient even to the death of the Cross. Good Children help to lengthen their Parents days, as *Joseph* did *Jacobs*; God therefore in the first Commandment promises (by way of requital) to lengthen theirs; Remember you are [*stars*] in *Josephs* dream (who was [himself] a whole constellation of many stars or graces;) O be a bright and morning Star (in Christ) who is so called, *Revel. 22. 16.* be a morning-seeker in the morning of your life, *Prov. 8. 17.* and grow in wisdom as well as in stature, and in favour with God and man as the Child (*Jesus*) did, *Luke 2. 52.* but be not a blazing meteor, not a falling, but a fixed Star, not (*Sancti Juvenes & Satanic Senes* young Saints, & old Devils, not degenerate plants, *Jer. 2. 21.* Degenerating, not only from your Godly Parents (though a Child of many Prayers cannot easily miscarry, as *Am brose* told *Monica* concerning *Austin* (her Son while a *Manichee*.) But degenerating also from your seeming godly self in your younger years; a falling Star, falls not to the Earth only but (as the Star (wormwood) *Rev. 8. 11.* (bitte

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to Parents and to self) into the bottomless Pit also, and is it not pittie, that any one chip of the good old blocks should become fewel for everlasting burnings, that any Son or Daughter of godly Parents should degenerate even to *damnation*?

17. The third Rule is, be a Serving Son, *Mal. 3. 17.* 'tis an old and yet a true saying, that God, Parents and School-Masters can never be requited *both for your being and for your well being*; Parents have power to require the service of their children, and as it is the Parents priviledg to command service, so 'tis Childrens duty to do service; even churlish *Laban* had serving Sons, *Gen. 30. 35.* and so had the old seducing Prophet, *1 King. 13. 13.* yea and the Prince or Priest of *Midian* had serving Daughters, *Exod. 2. 16.* This is the *honour* that God commands Children to pay to their Parents, *Exod. 20. 12.* Children can never do enough for their Parents, that have done so much (*and also suffered so much*) for them; 'tis very remarkable, that good *Jonathan* (who was otherwise a truly serving Son) was taken by *Lot*, *1 Sam. 14. 42.* (*the whole disposing whereof is of the Lord*, *Prov. 16. 33.*) and this may well be supposed to be some Reason, that God hereby did shew, how tender he is in allowing the least shew of disobedience to Superiours, and to make Children fear and avoid (even) the Rash and causeless curses of Parents, which (by a secret Judgment

ment of God) are sometimes inflicted; a wise (serving) Son, makes a glad Father &c. *Prov.* 10.1. every Son should be an (*Abner*) which signifies *his Fathers light*, and every Daughter, an (*Abigail*) which signifies *her Fathers joy.*] O then whether you be Son or Daughter, do not *bring down the gray hairs of your Parents with sorrow to the grave, Gen. 42.38. & 44.31.* but be comforts to them, *Gen. 5.29. Ruth 4.15.*

18. The fourth Rule is, you must nourish your Parents in their old Age, that nourished you in your youth, and as you expect that your Children should nourish you when you are old; good *Joseph* is a blessed pattern, *Gen. 45. 9, 10, 11.* Saying to his old Father, *come down to me, and be near to me & there will I nourish thee,* and he did so, *Gen. 47.12.* and *Obed* was a restorer of life to old *Naomai* (whose life had been long a lifeless life as it had been joyless) and a nourisher of her old Age, *Ruth 4.15.* See *David's* love herein, *1 Sam. 22.3.* And *Christ's* also (the mystical *David*), *Joh. 19. 27.* This the Apostle commends as *a thing not only good before men, but also acceptable unto God.* *1 Tim. 5.4.* and *Christ* reproves the neglect of it, *Matth. 15.4.* and *Paul* calls such [*ἀσέβεις*] without natural affection, *Rom. 1. 30. 2 Tim. 3. 3.* The stork hath a singular affection to the Aged sire, (as *Pliny* Relateth. *Lib. 10. Cap. 23.*) The contrary carriage brings Gods curse, *Exod. 21.17. Deut. 27.16, Prov. 30.17.* The infernal Raven

Ravens shall pick out the Eye of him that mocketh his Parents, (as cursed *Cham* did blessed *Noah*;) yea God oft repays them again in the same Coin, as one ungracious Son (I Read of) that kicked his Father down the Stares, and dragged him by the hair of the head to turn him out of doors, and for this end opening the door, the old Father then spake saying; Now Son it is enough, do no more, for thus far I went with my Father; however God will take them to task as he did *Abimelech*, and render to them the wickedness done to their Parents, *Judg.* 9. 5, 56. And he was a Son of more wit than grace, who, when his Father complained that never Father had such an undutiful Child as he had; replied, yes my Grandfather, meaning his Father (when a Child) whom he spake to.

19. The fifth Rule is, if you be a Son or Daughter that fears, *your Parents have left you Job's Legacy, laying up iniquity for you as well as Inheritance, Job* 21. 19. as *2 Sam.* 3. 29. & *2 King.* 5. 27. and *Exod.* 20. 5: Yet know none shall be damned [eternally] for their Parents Sin, *Ezek* 18. 17. *Gal.* 5. 6. unless they make it their own, either by commission or approbation; yet may they be punished [Temporally;] yea though they prove good Children, as *1 King.* 14. 12, 13. and that you may escape this, you must bewail your Parents Sins, *Ezek.* 9. 6, 7. & *Dan.* 9. 4, 6, 8. & *Deut.*

12.13. and as to the goods you derive from them, you should do with them as you do with fruit out of the hands of some dirty *Huckster*, you must wash them over again in godly sorrow, & then you may use them; *to the pure, all things are pure, Tit. 1. 15.* besides grace cuts off the entail (*though it be the oldest and strongest*) of wickedness, as a good Child may come from a bad Father (as *Abam* had an *Hezekiah*, 2 *Kin.* 18.1 and *Amon* a *Josiah*, 2 *King.* 21. 21, 26.) So a good Child may have a sanctified use of the goods of bad Parents, as those two good Sons had of the Treasures of bad Fathers which they sanctify'd by Prayer, 1 *Tim.* 4. 5.

20. The sixth and last Rule is, (Secondly to Servants,) you must please your Masters in all things, *not answering again* (either by chatting or thwarting,) *Tit.* 2.9. The old saying is, be it better be it worse, please him that bears the Purse; *not with Eye-service, Eph.* 6. 5, 6. 'Tis not enough for you to fear man (your Master) who hath power over the flesh only, but you must fear God, *Col.* 4.22. who hath power to cast Body and Soul into Hell, *Matth.* 10.28. We do not Read that *one servant went into the Ark with Noah*, nor out of *Sodom with Lot*, which shows that few Servants be good. O be you of the Number of the few, that takes some time for your Soul; If Servants under the Law did so (that were Slavish bond-men and bond-women) much more you under the Gospel.

Abraham

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Abraham had a faithful and a praying Servant, *Gen.* 24. 10, 16, 26, 27, 45. and *Jacob* was no less to *Laban*, and *Joseph* to *Potiphar*, and the *Centurion* was happy in his Servants, *Matth.* 8. 6. (*they went and came at his bidding*,) O see, you make your Master happy, &c. by your faithfulness, diligence and Conscience of duty. This will never be grief nor offence of heart to you another day, *1 Sam.* 25. 31. But turn to your great joy: 'twas an honourable encomium [*for they dealt Faithfully*] *2 King.* 12. 15. and feared God above many, *Neb.* 7. 2. and well done thou good and Faithful Servant, *Matth.* 25. 21, 23. You shall not only find acceptance with God, but also have an entrance into your Lords joy, which is too big to enter into you, *you must enter into it.*

The

CHAP. XIII.

The Appendix or Conclusion, relating further to Family-duty.

TO Sum up all, If you be the governour of a Family, your great concern is to see that both your self and your Family do serve the Lord (in walking all those pleasant and profitable walks of a Christian,) *Josh. 24. 15.* the Reasons be three. 1. 'Tis your duty. 2. 'Tis your beauty. 3. 'Tis your safety so to do. 1. 'Tis your duty, as you are Gods Tenant at Will, only [*quandiu te bene gesseris*] so long as you behave your self well; *your Gold is his, and your Silver is his, Hag. 2. 8. your Land is his, Liv. 25. 23. and your house is his, he appoints it you, Act. 17. 26. Gen. 49. 13.* God is the true proprietary of all, *Ezek. 21. 27.* and your serving of God is your *Pepper-corn*, you pay to your great Landlord. 2. Reason, 'tis your beauty, holiness hath a beauty in it, and therefore are they oft put together, *1 Chro. 16. 29. 2 Chro. 20. 21. Psal. 29. 2. & 96. 9. & 110. 3.* That Family which worships the Lord in the beauty of holiness, hath a Church in their house, as *Rom. 16. 5. 1 Cor. 16. 19.* and to turn an house into a Church is a beautiful thing. 3. Reason, 'tis your

your safety. 1. *From Gods wrath*, his destroying Angel shall not break in upon you, *Exod.* 12. 12, 13. but he doth break in upon the *Families that call not upon his name*, *Jer.* 10. 25. 2. *From the Devils malice*, such houses as are haunted with evil-Spirits, what-ever other Reason there may be thereof, yet sure I am this is one, that the worship of God hath not been duly and truly observed in that house; where the fear of God is not, there all evil, & (any Devil) may prevail to play their pranks, *Gen.* 20. 11, 17. *Surely the fear of God is not in this place.* *Babylon* may be a place for *Satyrs*, or *Devils* in borrowed shapes and hideous apparitions, *Isa.* 13. 21. but *Sion* is a place of Songs. No *Lyon* shall be there, not that roaring *Lyon*, (the Devil,) *Esa.* 33. 13. & 35. 9, 10. 2 *Thef.* 3. 3. 1 *Joh.* 5. 18. Godly Familys sing Psalms to God, *Psal.* 118. 15.

2. If you be the Father of the Family, then are you as the *Sun*, if the Mother thereof, then are you as the *Moon*, and if Children, then are you of the *Stars*, as in *Josephs* dream, *Gen.* 37. 9. [*the Sun, the Moon, and the Stars,*] (as before) Shows the duty of each, besides the Governours of Families, should be King, Priest, and Prophet, in their own-families. 1. You must be a King (or a Queen, if a Female) to make *Laws* for your Family, and to see to the Execution of them, as you have power to make *Laws*, so you have the *Sword* to Execute

cute them, *Gen. 16. 6. (She is in thy hand)* to correct her for her fault; though this Lady or Queen (as the word (*Sarah*) signifies) shewed too much wrath to her maid, and too little Reverence to her Husband, in dealing so roughly with her; correction given in Anger hath usually more of rigour than of right; *Socrates* said to his offending Servant, *but that I am angry, I would strike thee*, 2. You must be a Priest (the word [*Sacerdos*] is used in Latin for he and she) to Sanctify your Family and Familiarity, by the Sacrifice of Prayer daily. Thus did *Job*, Chap. 1. 5. well knowing he was bound to the preservation of Gods precepts, as well as to the Observation of them, and to see that all his (under his shadow, *Hos. 14. 7.*) should keep them as well as himself; he sues for pardon even of suspected Sins in his Sons, and turns his suspicion into a supplication; and this *Job* did [*Kolhajomim*] continually or every day. This also was our Lord Christs custom as before, not being weary of well-doing; yea further, you must by your Priestly Office admonish offenders; and excommunicate those that are Incorrigible, (cast out the bond-woman and her Son) *Gen. 21. 9. 10.* The Son was a mocker and derider of the *Covenant*, a fault it was no doubt, and a great one too, otherwise the Apostle would not have cal'd it persecution, *Gal. 4. 20.* nor God have punished it with Excommunication, and the Mother

Mother was (likely) the Author, or (at least) the abettor of her Sons sin, in ambitiously seeking the Inheritance, and therefore *out* they must go together. Thus likewise *David* would not suffer a wicked Servant to tarry in his sight, *Psal.* 101.4,8.

3. And thirdly you must be a Prophet (or Prophetess) to instruct your Family in the knowledg of God, and (with *Abraham*) command your Children and your household to keep the ways of the Lord, *Gen.* 18. 19. The lips of the Righteous feed many, *Prov.* 10. 21. *Ruth* carries her gleanings home, *Ruth* 2.17,18. and the Bee carries all her gatherings to the Hive; so a good housholder, what he gathers abroad he carries home, knowing that all the Souls in the house are given to him (to care for) as *all the Souls in the ship were given to Paul, Act.* 27.24. 'Twas a notable saying of Mr. *Stocks*, that many Housholders in *London* while they are taking care, of preserving the health of their own bodies (in their Countrey-houses) they are all that time starving their Servants souls. O consider, how many Servants *Dog*, cry after, and curse their Masters in *Hell* for Murthering their Souls, (which is worse then body-murther) and for doing no more for them than they did for their Beasts, to wit, in feeding their bodies only; but (as *Gallio*) not caring for better things, *Act.* 18. 14,17. O how did the Queen of *Sheba* admire the order of *Solomons* house, *1 King.* 10.7,8. and the Apostles

...the order he saw in several houses,
and would they not as much wonder & discom-
mend, the disorder and perturbation in many
houses (that pray not apart, *Zech. 12. 10, 12.*)
that Moon and Stars be above the Sun, water
above the Earth, all *Ataxies* or disorder, and
crawling about trifles, dreadful Thundrings (in
crawling one with another) rending the mid-
dle Region (while alls quiet in a well ordred
house as in the upper Region) *Mox, longe, tarde,*
Recede, Recede, Redi. Such an house hath the
Plague of Leprosy in it, *Levit. 14. 35. to 42.*
If (as a Servant or Sojourner) it be matter of
choice to you, depart quickly out of it, remove
it great way from it, and let it be thoroughly
cleansed before you return to it again. The Angel
said to Hagar [*Whence comest thou, and whither
wilt thou go? Gen. 16. 8.* darest thou leave A-
brahams Religious family (who though he had
18 servants, *Gen. 14. 18.* yet instructed them all,
Gen. 18. 19.) and go down to Idolatrous Egypt.
And Abraham (himself) would not sojourn
where he might be grieved with the sight of
Sodom, or annoy'd with its foul air, *Gen. 20. 1.* oh
that you may be [*Homo boni pedis*] have a pro-
sperous comming every where, and no where
the shame of your Lords glory, *Isa. 22. 18. 19.*
till you (by grace) come unto the glory of
the Lord to which God Almighty bring you.

Adieu.

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